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WOODSTOCK LETTERS.

VOL. IX, No. 3.

PAPERS RELATING TO THE EARLY HISTORY OF THE MARYLAND MISSION.

I.— NARRATIVE OF THE ESTABLISHMENT OF THE CATHOLIC RELIGION IN MARYLAND AND PENNSYLVANIA.

By Archbishop John Carroll.

[This NARRATIVE first appeared in the *Metropolitan* Magazine, March, 1830. It was translated by the Editor, Rev. Dr. Pise, from an old French MS. preserved in the library of the Archbishop of Baltimore. He says: "From certain passages, I am induced to believe that it was originally written in English by Archbishop Carroll, and translated into the language in which I find it." J. Carroll Brent, in his 'Biography of Archbishop Carroll,' borrows from the same French text. Campbell, a careful writer, in the U. S. Catholic Magazine, 1845, page 250, gives an extract from the original paper in Archbishop Carroll's hand-writing. It corresponds exactly with the English MS. in our possession, which is in all probability the 'original paper,' seen and used by Campbell.]

In the latter end of the reign of James I. of England, who died in 1625, the Roman Catholics, suffering great oppression from the laws of that kingdom, were very desirous of seeking some asylum from the persecution in their own

country. Lord Baltimore, who was himself a Roman Catholic, obtained from the King the grant of that land which now forms the State of Maryland. The grant was confirmed by charter to Lord Baltimore, soon after the accession of Charles I. to his father's crown; who gave to the new Province the name of Maryland in honor of his Queen, Henrietta Maria, daughter of Henry IV.

By the Charter, freedom was granted to all emigrants into the new country, for their religious and civil rights. Many Catholics, chiefly the younger sons of respectable English families, emigrated about the year 1630 under the conduct of Lord Baltimore himself; and with them came Father Peter White, an English Jesuit. These chose for their place of residence a situation not far from the mouth of *Patowmack* River, and at its junction with the River of St. Mary; which name was afterwards given to the first town, and it was made the Capital, and so continued for seventy or eighty years.

Father White* finding too much employment for one priest

* We give the text of the MS. unaltered, although it contains some obvious errors in regard to names and dates. Father White's name was *Andrew;* the Maryland Pilgrims set sail from England, November 22d, 1633; Lord Baltimore did not accompany the expedition, which was under the command of his brother. Fathers White and Altham were among the first settlers, and the former did not return to England, until he was sent back along with the other Jesuits, in 1645. These are well known facts of Maryland history; but the statement of the Narrative, that Father White arrived in 1630, and returned to Europe for assistance in his missionary labors, gives occasion for a curious and interesting conjecture—that this Father may have accompanied Lord Baltimore in the abortive attempt to found the settlement of Avalon. The first Lord Baltimore, when his scheme of colonization in Newfoundland had proved a failure, applied for the charter of Maryland, and in 1630, paid a visit to the Chesapeake; but Lady Baltimore seems to have made an excursion from Avalon to Virginia, in 1629. There were two chaplains attached to the original colony, who are styled Seminary Priests; it is possible, that Father White may have been one of these, and that he attended Lady Baltimore on the visit in 1629, although authentic records place the first arrival of the Jesuits in 1634. The date mentioned by the Archbishop is confirmed by the first entry in an old written *Catalogus Patrum Anglorum, etc. qui huc missi fuere ab introductione Societatis in has partes usque ad* 1790.

Andreas White:—Primus Marylandiæ missionarius. Advenit huc circa 1630, ante Dñm Baltimore. Sacellum extruxit in White Neck, at non habebat Domum.

only, returned to Europe to get assistance; and I find in my very imperfect memoirs, that in the year 1632, FF. Copley, Harkey and Perret came into this country, probably with Fr. White. Their chief residence was at a place which they called St. Inigo, the Spanish word for St. Ignatius. There they acquired a considerable body of land, part of which is yet in the possession of the clergy, and the residence of one of them, with a large body of neighboring Catholics, descendants of the first settlers.

All histories, which have been written, even by Protestants, of the first settlement of European Colonies in America, speak in the most favorable language of the conduct of these Catholic Emigrants, who by their spirit of justice and fidelity to their engagements, won the esteem and confidence of the native Indians. They did not take from them an inch of land by force; but Lord Baltimore and his company made honorable purchases from them of all the country within the lines of his charter; so that no treachery or bloodshed disgraced the beginnings of this colony.

As it grew very fast the settlers extended themselves farther up into the country; and with them some of the clergy proceeded, and made acquisitions of land for their future support.

About the year 1640, some design appears to have been formed for carrying the Gospel among the native Indians. For I find, by some papers in my possession, that in this year, the Provincial of the English Jesuits wrote a letter of exhortation to the young Jesuits at Liege, inviting them to offer their services for this perilous and laborious undertaking. In consequence of this invitation, upwards of twenty solicited with the most fervorous language to be sent; but I do not find that anything farther was done in the business; which I doubt not was owing to the jealousy, which the neighboring Protestants of Virginia had now conceived at the superior credit which the Catholics enjoyed among the Indians. Add to this, that in this same year 1640, the

troubles began in England, which ended in the dethronement and beheading of Charles I. in 1648; the virulence of the prevailing party in England against Catholics, and their jealousy of every enterprise for the increase of true Religion made it necessary to forbear from any farther communication with the Indians. For, as the spirit of the times was, it would have been said certainly, that the Indians would be brought down by the priests and papists to murder all the Protestant inhabitants.

During the time of Cromwell's government in England, the Catholics of Maryland were sorely harassed. Lord Baltimore was deprived of his government; Catholics were excluded from offices of trust, which they enjoyed before, and the priests were obliged to perform the services of their religion much more secretly, and with great circumspection.

From this time, I find no account of any endeavors being made to penetrate amongst the Indians and teach them the doctrines of the Gospel. Before the end of Cromwell's usurpation, they had removed probably to a great distance; there were never priests more than sufficient to attend on the Catholic inhabitants; the power and influence of the Protestants, favored by the Government in England, and encouraged by all the surrounding Colonies, had increased very much in this; and the jealousy was always kept alive of the intermeddling of the Catholics with the Indians. It has even been perpetuated to these latter times, and in the war of 1755 between the French and English, some priests were apprehended in Maryland, without the least foundation of truth, on a malicious information of their having tampered with the Indians to wage war against the Anglo-Americans.

Maryland, after the Restoration of Charles II., flourished under the equitable government either of Lord Baltimore himself, his Brothers, or his deputies; new religious establishments were formed, and in process of time, priests were settled in many other parts of the Province. They were no

charge on the people, but were supported by the produce of the lands, which they had acquired since the planting of the Country. But, after the Revolution in England, Catholics were deprived of all offices of trust, and their religion, contrary to the Charter, and their original rights, was hardly tolerated. The Baltimore family changed their religion and became Protestants, to recover the government of the Province, of which they had been deprived. From this time a tax was laid on all persons, whatever might be their religious profession, to support the ministers of the Church of England: attempts were made to introduce the whole code of English penal laws; and it seemed to depend more on the temper of the courts of justice, than on avowed and acknowledged principles, that these laws were not generally executed, as they were sometimes partially. Under these very discouraging circumstances, some Catholic families of note left the Church, and carried an accession of weight and influence to the Protestant cause. The seat of government was removed from St. Mary's, where the Catholics were powerful, to Annapolis, where lay the strength of the opposite party. The Catholics, excluded from all lucrative employments, harassed and discouraged, became, in general, poor and dejected.

But, in spite of these discouragements, their numbers increased with the increase of population. Some Congregations existed in most parts of the Province. They either had clergymen residing in their neighborhood, or were occasionally visited by them; but these Congregations were dispersed at such distances, and the clergymen were so few, that many Catholic families could not always hear Mass, or receive any instruction, so often as once in a month. Domestic instruction supplied, in some degree, this defect, but yet very imperfectly. Amongst the poorer sort, many could not read; or if they could, were destitute of books, which if to be had at all, must come from England; and in England, the laws were excessively rigid against print-

ing or vending Catholic books. Under all these difficulties, it is surprising that there remained in Maryland even so much as there was of true religion. In general, the Catholics were regular and inoffensive in their conduct, such, I mean, as were natives of the country; but when many began to be imported as servants from Ireland, great licentiousness prevailed amongst them in the towns and neighborhoods where they were chiefly stationed, and spread a scandal injurious to the faith. Contiguous to the houses, where the priests resided on the lands, which had been secured for the Clergy, small chapels were built; but scarcely any where else; when divine service was performed at a distance from their residence, private and inconvenient houses were used for churches. Catholics contributed nothing to the support of Religion or its ministers; the whole charge of its maintenance, of furnishing the altars, of all traveling expenses fell on the priests themselves; and no compensation was ever offered for any service performed by them; nor did they require any, so long as the produce of their lands was sufficient to answer their demands. But it must have been foreseen, that if religion should make considerable progress, this could not always be the case.

About the year 1730, or rather later, Father Greaton, a Jesuit (for none but Jesuits had yet ventured into the English colonies), went from Maryland to Philadelphia, and laid the foundations of that congregation, now so flourishing; he lived there till about the year 1750, long before which he had succeeded in building the old chapel, which is still contiguous to the presbytery of that town, and in assembling a numerous congregation, which, at his first going thither, did not consist of more than ten or twelve persons. I remember to have seen this venerable man at the head of his flock in 1748. He was succeeded by the Rev. Father Harding, whose memory remains in great veneration, under whose patronage and through whose exertions the present church of St. Mary's was built.

In 1741, two German Jesuits were sent to Pennsylvania for the instruction and conversion of German emigrants, who, from many parts of Germany, had come into that Province. Under great hardships and poverty, they began their laborious undertaking, which has since been followed by great benedictions. Their names ware Father Schneider, from Bavaria, and Father Wapeler, from the lower Rhine. They were both men of much learning and unbounded zeal. Mr. Schneider, moreover, was a person of great dexterity in business, consummate prudence, and undaunted magnanimity. Mr. Wapeler having remained about eight years in America, and converted or reclaimed many to the faith of Christ, was forced by bad health to return to Europe. He was the person who made the first settlement of the place now called Conewago. Mr. Schneider formed many congregations in Pennsylvania, built, by his activity and exertions, a noble church at Goshenhoppen, and spread the faith of Christ far and near. He was used to visit Philadelphia once a month, for the sake of the Germans residing there, till it was at length found proper to establish there permanently a German priest as the companion of Father Harding. The person appointed was the venerable Father Farmer, who had come from Germany some years before, and had lived an apostolic life at Lancaster in the same province of Pennsylvania. This event took place, I believe, about the year 1760, or rather later. It is unnecessary to say much concerning the labors of this venerable servant of God; his memory is fresh in the minds of all who knew or heard of him, having died in 1786, the model of pastors, and of all priests. The congregation of Philadelphia speaks sufficiently his praises; for it must be ascribed, in great measure, to him, that so much piety and religion have been perpetuated in it.

A short time before the death of this venerable servant of God, events took place in America, productive not only of a great political change in the state of the country, but likewise of the utmost importance to the Catholic religion.

It is known that, in the year 1776, thirteen provinces of English America declared themselves independent of the British king and nation; and this independence, after a war of six years, was recognised by England. As long as the Provinces, which, after the Declaration of Independence, assumed the title of States, were subject to the British, the Catholic religion had not penetrated into any but Maryland and Pennsylvania. The laws were most rigorous against the exercise of it: a priest was subject to death for only entering within their territories. Catholics were subject to the most rigorous penalties for adhering to the worship which their consciences approved, and were not only excluded from every office under government, but would hardly have been suffered to remain in any of the other provinces, if known to profess the faith of Rome. In this situation of things, few Catholics settled in other States, or, if they did, dissembled their religion, and either attached themselves to some other, or intermarried with Protestants, and suffered their children to be educated in error. Even in Maryland and Pennsylvania the condition of Catholics, as was noticed before, was a state of oppression. The few Jesuits who could be spared from the English mission, were insufficient even to answer the exigencies of the two provinces in which they first settled; and no other clergymen undertook the perilous task of carrying the true faith into other provinces. Such was the state of things when a general revolt from England took place.

Having renounced subjection to England, the American States found it necessary to form new constitutions for their future government, and happily, a free toleration of religion was made a fundamental point in all the new constitutions; and, in many of them, not only a toleration was decreed, but likewise a perfect equality of civil rights for persons of every Christian profession. In some, indeed, the yet unextinguished spirit of prejudice and intolerance excludes Catholics from this equality.

Many reasons concurred to produce this happy and just article in the new constitutions. First, some of the leading characters in the direction of American councils were, by principle, averse to all religious oppression, and having been much acquainted with the manners and doctrines of Roman Catholics, represented strongly the injustice of excluding them from any civil right. Secondly, Catholics concurred as generally, and with equal zeal, in repelling that oppression which first produced the hostilities with Great Britain; and it would have been deemed impolitic, as well as unjust, to deprive them of a common share of advantages, purchased with common danger and by united exertions. Thirdly, the assistance, or at least the neutrality of Canada, was deemed necessary to the success of the United States; and to give equal rights to Roman Catholics might tend to dispose the Canadians favorably towards the American cause. Lastly, France began to show a disposition to befriend the United States, and it was conceived to be very impolitic to disgust that powerful kingdom by unjust severities against the religion which it professed.

Notwithstanding this happy change in the government and laws of the different States, still religion reaped little advantage from it before the close of the war. The priests were too few; many of them were worn down with age and hardships; besides which, during the whole war, there was not the least communication between the Catholics of America and their Bishop, who was the vicar apostolic of the London District. To his spiritual jurisdiction were subject the United States; but whether he would hold no correspondence with a country which he, perhaps, considered in a state of rebellion, or whether a natural indolence and irresolution restrained him, the fact is, he held no kind of intercourse with priest or layman in this part of his charge. Before the breaking out of the war, his predecessor had appointed a vicar, the Rev. Mr. Lewis, and he governed the mission of America during the Bishop's silence.

Soon after the termination of the war, the clergy in Maryland and Pennsylvania, being sensible that, to derive all advantage from the new order of things in America, it would be proper to have an ecclesiastical superior in the country itself, and knowing the jealousy prevailing in the American governments against the right of jurisdiction vesting in a person residing in Great Britain, addressed themselves to the Holy See, praying that a superior might be allowed, and that he might be chosen by the clergy, subject to the approbation and confirmation of His Holiness. Soon after this petition was received at Rome, the present Bishop was appointed superior, with very ample powers, and amongst others, that of administering Confirmation, a sacrament which had never yet been administered in the United States. This appointment was received in November, 1784.

The new superior, soon after his appointment, drew up a state of religion in the country committed to his care, of which an abridgment is here annexed.

The number of acknowledged Catholics in Maryland was estimated at about sixteen thousand, and most of them scattered in the country, employed in agriculture: in Pennsylvania, at more than seven thousand; and, as far as information could be obtained, about one thousand five hundred in the other States. But it has been discovered since, that this estimate was much too low; the number of Catholics having been found much larger; and in this enumeration the Canadian French and their descendants are not comprehended, who inhabit the country lying to the westward of the Ohio and the borders of the Mississippi.

The number of clergymen in Maryland was nineteen, and five in Pennsylvania: of these, four through age and infirmity were almost entirely unfit for any service; and others were far advanced in years, and their constitutions were broken down with continual and long labors. Their subsistence was not drawn from the contributions of their flocks, excepting in some towns, as Philadelphia and Baltimore,

but from the estates which were obtained at an early time by the first clergymen.

II.—BRIEF ACCOUNT OF THE SETTLEMENT OF MARYLAND, WITH A NOTICE OF ST. INIGOES.

BY B. B. B.

(*Benedict J. Fenwick, Bishop of Boston.*)

That portion of North America which forms the State of Maryland, was granted by King Charles the First, to Sir George Calvert, created Baron of Baltimore in Ireland, by King James I., about the year 1623. The grant bears date 1631; but the affixing of the Great Seal having been for some time delayed, Lord Baltimore died before the Patent was completed, and a grant of the said Province was soon afterwards made to his son and heir, Cecilius, Baron of Baltimore, his heirs and assigns, bearing date the 20th day of June, 1632.

After obtaining this Grant, Lord Baltimore sent out his Brother Leonard Calvert, Esq., accompanied by other Catholics and their attendants, to the number of between two and three hundred, for the purpose of commencing a settlement. The adventurers are represented to have been chiefly persons of considerable wealth and distinction, who left their native country to avoid the inconvenience of religious intolerance.

They set sail from Cowes, in the Isle of Wight, on the 22nd of November, 1633, and having touched and made some stay at the Islands of Bermuda and St. Christopher's, in the West Indies, they arrived, on the 24th of February following, at Point Comfort, in Virginia, from which they shortly afterwards sailed up the Chesapeake Bay, and the River Potomac. After having sailed up this latter River about nine leagues, they reached a large and beautiful island, to which they gave the name of St. Clement's, but which is now called St. George's. There they first effected

a landing, and immediately proceeded to plant a Cross. An altar was shortly after erected, on which the holy sacrifice of Mass was celebrated.

At first it was their intention to commence their settlement on this island, so favorably situated, lying between the mouths of two navigable rivers, the St. George's and the St. Mary's, both abounding in the choicest fish; but after having explored the Potomac, as far up as Piscataway, reviewed the country and given names to several places, they finally selected for their first seat, a town of the Indians, called *Yao-comoco;* but which they afterwards named St. Mary's. This town was situate on the eastern bank of the River St. Mary's, at the distance of about eight miles from its mouth. Thither they directed their course, and without molestation effected their landing on the beach, on the 25th of March, 1634. Calvert had set out with making a free and fair purchase of it, as well as of the circumjacent land, of the natives, with articles suited to their state of life, brought from England for that purpose. The prudence and justice which dictated this policy, in preference to the forcible intrusion which had marked the commencement of the first Southern Plantation, appear to have governed the subsequent proceedings also of the Proprietary and of his officers, for extending their limits of possession, and to have produced an entire good understanding and friendly intercourse with the natives.

Among the individuals who accompanied Leonard Calvert to the shores of Maryland, were the Rev. Andrew White, Altham, Copley, with perhaps one or two other Jesuit Fathers or Lay Brothers. These had been solicited by the Proprietary, especially the first named, on account of his superior merit, to embark with the settlers on an expedition, which they could not but foresee would be the means of gaining many souls to God, and thereby greatly enlarging the kingdom of His divine Son. Accordingly, we see them, with the consent and approbation of their supe-

riors, uniting in the great and good work, with a zeal truly apostolic, and sharing among the foremost, the privations and common dangers of the enterprise.

The first object which these good Fathers had in view was to construct in the town a house wherein to celebrate the sacred mysteries, for the present, with becoming decency, until such time as a more appropriate temple might be erected. This was effected without much labor. A rude, yet sufficiently capacious, building was soon seen to rise above the humble habitations of the natives, having convenient to it a house of sufficient extent to accommodate the Rev. Fathers on their returning from the labors of the day. These they took the earliest opportunity to divide among themselves. While some were seen instructing and giving their attention to the spiritual wants of those within the vicinity of the town; others were seen making long excursions into the upper country among the more distant tribes, and as often returning after some delay, accompanied by numbers of the natives whom they had already prepared for Baptism. This sacrament they never failed to administer in the church with becoming solemnity. The Litany of the Blessed Virgin was usually sung, in which all the people joined, by way of preparation for the ceremony. Then followed Baptism; and after this, Mass. During the celebration of this august mystery, a number of hymns and canticles were sung. Some of these were translated into the Indian tongue for the better understanding of the converts, who were not backward in joining in the chorus. After Baptism the young believers were exhorted to remain in the town, till such time as they should be sufficiently instructed for their First Communion. In these instructions, nothing could be more edifying than to see men and women of the first distinction lending their aid to the Fathers, who in a short time could no longer suffice in consequence of the multitude.

The greatest harmony subsisted during all this time be-

tween the Indians and the settlers. They went out together to hunt, and shared alike the fruits of the chase. The women taught the Indian women to spin and to weave; while the former were in many instances equally benefited in learning from them arts not less useful in their present condition, and of which they were wholly ignorant. So deeply were the Indians impressed with the justice of the settlers on all occasions, and so great the confidence which they reposed in them, that one of them, a chief among the Patuxents, was heard to say: "I love the English so well that were they even to go about to kill me, had I breath enough to speak, I would command my people not to avenge my death; for I know they would not do it, except through my own fault." This good understanding continued undisturbed between the colonists and the aborigines, until the year 1638. Every year brought over from England a large increase of numbers, new and extensive purchases were made of the Indians, for which the Lord Proprietary never failed, upon the strictest principles of justice, to give an adequate consideration. To encourage emigration, a bounty in land was offered by the government, to every adventurer who should bring over a number of servants into the Colony, allowing so many acres to himself, his wife, if he have one, and to each of his children, and so many for each of the servants he shall have been instrumental in bringing over. This order was published at Portsmouth, in England, on the 8th day of August, 1636—and, by this, one thousand acres were to be allowed to each and every adventurer, who should bring over a number, not less than five, and one hundred acres for himself, his wife, and for each of his children besides. In consequence of the inducements here held out, every year brought a great accession of strength to the Colony, which contributed proportionally to the greater security of the Colonists in any emergency which might happen.

A question has been often asked, how came the Jesuits

of Maryland to be possessed of so many landed estates in the State? This question may be easily answered by any one who will take the trouble to look into the early records of the Colony. It will be there found that the Rev. Thos. Copley, called in the records, Thos. Copley, Esq., one of the early Fathers, was among those who profited by the "Conditions of Plantation," published by the Lord Proprietary. He effected at a very early period the transportation of a number of servants into the Province, for which he demanded and obtained 28,500 acres of land. Of this great quantity, he distributed the far greater part to others, and reserved for the Society and support of the Church, which he wished not to see wholly dependent upon the people, only 8000 acres. Thus, as appears from the records, the first Tract of Land, he took up for the Society, was 2000 acres, called St. Inigoes, 1000 acres, called St. George's Island, and 400 acres of town land, about the town of St. Mary's, in different parcels. The second tract taken up by him was that of St. Thomas' Manor and Cedar Point Neck. The 400 acres of town land has been wrested from the Society, in consequence of an error which was committed in one of the conveyances, by leaving it out; although inserted in all the other warrants, certificates and patents, and conveyances, as well before as after this conveyance. The Rev. Thos. Copley was a man of great prudence and foresight. In taking up these several tracts of land, he wished not to have them considered as Church lands; for he knew how easy it would be to find a pretext for confiscating them, should they be held and known as such, in any change of government. Hence, in every instance, he caused the Patents to be issued in favor of Thomas Copley, Esq., instead of the Rev. Thomas Copley, which has in fact been the cause that we still see these lands in the possession of the Jesuits.

In looking back upon those halcyon days of Maryland, one cannot but admire the steady adherence to principle

that marked our good ancestors. We behold a band of English and Irish adventurers, far removed from the immediate control of the Sovereign, and let loose in a distant forest, where every breeze whispered independence, yet docile to rightful authority as if they were surrounded with all the machinery of long established government. The Proprietary's sway is unsustained by military force, but as quietly submitted to as though it emanated from the popular choice. His people respect his officers, acquiesce under his *Veto*, and neither squat on his lands, nor declare his quit-rents a grievance. They were not, however, disciples from the school of "passive obedience," for never did the Fathers of Nice resist more pertinaciously that little Iota, that would have changed the faith of Christendom, than did these embryo republicans contend for every tittle of their chartered rights. It were amusing to watch their protracted controversy with the Proprietary, on the right of originating laws. They reported by their own Committees, the very Bills they had rejected as of his propounding; but when he dissented from their proceedings, they raised not the vulgar clamor for revolution. There was, in fact, a special contract between them, adhered to with mutual fidelity; and, as in all human institutions, unforeseen difficulties will arise, the Proprietary, while he insisted on what he considered his own rights, with firmness, remitted with commendable liberality what seemed to bear hard on his people; and they, on the other hand, though they resisted with inexpugnable determination, the slightest encroachment, were profuse, as their necessities would permit, not merely in discharging their lawful obligations, but in voluntary expressions of substantial gratitude. Witness the Bill of 1638, chap. 36, which granted to the Lord Proprietary 5 per cent. on all tobacco, except what was shipped to England, Ireland and Virginia. Also the act of 1641, chap. 5: "The Freemen of this Province, out of their desire to return to his Lordship some testimony of their gratitude for his Lordship's

great charge and solicitude in maintaining the Government and protecting the inhabitants in their persons, rights and liberties, and to contribute some support towards it, so far as the young and poor estate of the Colony will yet bear, do desire that it be enacted," etc. The grant was of 15 lbs. of tobacco per poll and cask for every inhabitant, male and female, over twelve years of age. The act of 1649, ch. 9, contained similar expressions, and gave the Proprietary 10.5 per hundred, etc.

The Catholics of Maryland had been greatly persecuted and oppressed in their native country. The most unjust and unheard-of laws had been passed, by which, for more than a century, they had been made to suffer the most grievous penalties on account of their religion. How easily could they have retorted on the present occasion, had they been so disposed, upon their enemies. But, no—such was not their spirit, nor the spirit of their divine Founder. With a nobleness of soul and a generosity unparalleled, the utmost freedom was allowed in religion to Christians of all denominations, who should come into the Province. Sufferers of every persuasion were alike protected by the laws; and as early as 1637, the oath of the Governor and Council had been: "I will not directly or indirectly, trouble, molest, or discountenance any person professing to believe in Jesus Christ, for or in respect of religion." While the Puritans were engaged in persecuting Episcopalians in Massachusetts, and in their turn, the Episcopalians in Virginia were driving out the Puritans, the Catholics of Maryland alone could appreciate the true charity of the Gospel, by giving equal protection to all, and opening wide their doors to sufferers of every persuasion.

I have said, the good understanding which prevailed between the colonists and aborigines continued undisturbed till the year 1638. The great "Bane" and "evil genius" of Maryland, was one Captain William Clayborne. This man, from the very beginning, had proved himself a most active

and inveterate enemy of the infant Colony of Lord Baltimore. As early as the year 1631, he had obtained a license to trade in those parts of America for which no exclusive patent, for that purpose, had before been granted; and under that authority had begun to plant a Colony on Kent Island, and laid claim, by right of prior settlement, to that and other lands comprehended in Lord Baltimore's grant. This claim Lord Baltimore could by no means allow. After a contest of some years' continuance, not without some bloodshed, Clayborne had recourse to other means. He represented his claims and injuries in a petition to the King, who referred the whole matter in dispute to the Commissioners of Colonies, and by them it was finally decided that the lands in question belonged to Lord Baltimore; that no Plantation or trade with the Indians ought to be allowed within the limits of his Patent, without his permission. After this decision, Clayborne was resolved to go any length; seated with his adherents upon Kent Island, he had constantly refused to submit to the jurisdiction of Maryland; and Lord Baltimore, who foresaw the mischief that must follow, if a band of refractory strangers were permitted to continue nestled in the heart of his Province, gave orders, in 1634, for seizing him if he did not submit to his government. He was not taken, however, but added to his refusal of obedience every injury he could inflict. He tried in every possible way to excite the Indians to war against his countrymen, insinuating to them, among other things, that the new comers, meaning the Colonists of Maryland, were Spaniards, and enemies to the Virginians. He associated on all occasions with the opposers of Lord Baltimore's grant, of whom there began about this time to be many, and in the progress of his intrigues in Maryland, was joined by Captain Richard Ingle, who, in 1644, found means to raise an insurrection against the Proprietary's Government; forced the Governor, Leonard Calvert, to fly to Virginia for protection and aid; seized upon the records, and the Great Seal,

which last was never recovered; assumed with his adherents the administration of government, and, in a word, plunged and kept the Colony in all the horrors of anarchy and intestine war (for he was opposed, and finally with effect), for the space of about two years, at the end of which the government was reëstablished, and a free pardon, with a few particular exceptions, accorded to those concerned in the disturbance. Lord Baltimore did not forget to reward those who had taken a lead in opposing this dangerous insurrection, as appears by several grants of Manors, reciting the meritorious services of the grantees.

About this period a new church was erected in St. Mary's, on a part of the land taken up by Rev. Mr. Copley. The building was constructed of bricks imported from England, and was sufficiently large for all present purposes. In consequence of the troubles which, as we have seen, began about this time, the Fathers who had succeeded in the management of the concerns of the Society in the town, were unwilling to do more under present circumstances than what was absolutely necessary. The work of conversion, though checked in some measure by the intrigues of Clayborne, still went on, and a constant intercourse was kept up between the Fathers in town, and those scattered among the Indians on the Patuxent. For some time the church was left in an unfinished state, and consequently, wholly destitute of ornament, the Fathers having deferred giving it the last finish, in the expectation that when the troubles should be over they would have both the leisure and the means of doing it more effectually. Unhappily, this time never arrived. Clayborne had, in the mean time, been convicted and found guilty of murder, piracy and sedition, but made his escape, and his estate was confiscated. A bill was afterwards passed for his attainder, as having fled from justice, but he kept out of reach, and at a distance continued his hostilities.

In 1649, a great revolution took place in England. The

regal government was completely overthrown, Charles I. was beheaded, and Oliver Cromwell was chosen Protector. During the whole period of the Protectorate, little favor was shown to the Catholics of Maryland, till at length the government was finally wrested from the hands of the Proprietary, and delivered over to a number of Commissioners; which state of things continued until the accession of Charles II., in 1660. Shortly after, the Protestant religion was established in Maryland, the Province was laid off into parishes, and all *taxables* were compelled to contribute to its support.

In 1694, the government was removed from St. Mary's to Annapolis. Shortly after, the Protestants seized upon all the lands in and around the town, which belonged to the Fathers, under the plea that they had no just title to them, and with difficulty suffered them to remain in it.

In 1705, the present house of St. Inigoes was erected under Fr. Ashby, with the bricks of the old church of St. Mary's, which had been brought from England. The Catholics had, for some time before, in considerable numbers, left the city wholly to the Protestants. These abandoned it in turn, till at length not a house was left standing to mark the place where the town once stood.

About this time a small church was erected in Chapelfield, near where the house of Dr. Roach now stands, and a graveyard was attached to it.

During the revolutionary war, in 1778, the "General Monk," a British sloop of war, anchored off St. Inigoes, fired a ball through the house, which was near killing Rev. Mr. Lewis, who had just left his bed, over which the ball passed. The fracture of the wall, produced by the ball in its passage through, may be seen at the present day, near the corner of the north-west chamber, on the first floor.

Father Ashby was succeeded in St. Inigoes by the following Fathers, viz.: FF. Casey, Philips, Livers, Morris,

O'Reilly, Lewis, Ignatius Matthews, John Boarman, James Walton.

On the 19th of December, 1784, the Rev. James Walton arrived to take charge of St. Inigoes. On the 13th of the following July, he commenced the present church, which stands at the eastern end of the farm, near the head of Chapel Creek, then called St. Luke's Creek, which, when he had completed, the Rev. Francis Neale preached the dedication sermon, he having just arrived in the country.

In the winter of 1803, the Rev. James Walton died, greatly regretted by all. He was a truly good man and a zealous priest. He was succeeded by the Rev. Sylvester Boarman. After him successively came the Rev. Fathers Rantzau, Henry and Spink.

In 1814, on the last day of October, the house of St. Inigoes was robbed by a barge from the British sloop of war, Saracen, Captain Watts, by which the house was deprived of six feather beds, together with the blankets and sheets, all the clothing belonging to the Rev'd gentlemen, watches, silver and brass candlesticks, silver spoons, knives and forks, ten pairs new shoes, six sides of leather, and of every article of kitchen furniture. They took also all the sacred vessels from the chapel, including the ciborium, with the consecrated species, and all the sacred vestments. Remonstrance at the time was vain. But complaint having been made to the Commander of the Fleet some days after, an order was given to restore whatever had been taken. This was done on the 18th of November, 1814, through a flag of truce, at least as far as was practicable; for many of the articles taken, had, it is supposed, been destroyed before the order had been issued, and consequently were never recovered.

In 1816, the Rev. Joseph Carbery was sent to take charge of St. Inigoes. He arrived in the month of February. In 1817, he erected the sacristy to the church, gave the

church a thorough repair, and arched the ceiling. Pews were likwise added in the same year.

In 1842, on the 10th of May, a great celebration took place at the ancient site of the town of St. Mary's, of the landing of our forefathers, at which an immense concourse of people from all parts attended.. The celebration opened with a procession from St. Inigoes' house to the church, where a short discourse was delivered from the altar to the assembled multitude by the Bishop of Boston. After this, all went on board two steamboats, which were in attendance, and proceeded up to St. Mary's, landing on the very shore and at the very spot, where our forefathers had landed a little over two hundred years before. Here a new procession was formed, headed by the Most Rev. Archbishop of Baltimore and the Rt. Rev. Bishop of Boston. It passed through the former site of the town and returned to the brow of the hill, overlooking the river, near which grew a venerable Mulberry that cast a beautiful shade for many yards around. A platform was here erected, from which William George Read, Esq. addressed the immense concourse assembled, in an eloquent discourse, lasting nearly two hours. After this, all partook of a plentiful repast provided for the occasion by several of the respectable citizens of St. Mary's, with a liberality truly characteristic. Among these, no one was more ardent, or took a more prominent part, than the Rev. Joseph Carbery, the pastor at the time, of St. Mary's congregation.

In 1844, in the month of September, the Bishop of Boston paid a visit to St Mary's County, the land of his birth. Arrived at St. Inigoes, he was requested to preach. This he did on the following Sunday, when, after a discourse on the Gospel, he took the opportunity to remind the good people of the congregation, that they were the lineal descendants of the first congregation of Catholics which had ever been planted in Maryland; that they had, with great fidelity, retained the faith handed down to them by their fore-

fathers, and on several occasions had given strong proofs of their attachment to the same. He then spoke of the beauty and neatness of their church, and of the decency with which divine service was conducted in it— made particular mention of the sacred vessels, of the priestly vestments and other ornaments of their church, which evinced at once their liberality and zeal "for the beauty of the house of God, and the place where his glory dwelleth." He concluded with observing that there was but one thing more to be done, and he was persuaded from what they had already done, that as soon as this should be made known to them, they would lose no time in providing the church with it. He then alluded to the purchase of an organ, and stated that nothing contributed more to elevate men's minds to God and withdraw them from the distractions of the world, than the beautiful and solemn tones of that instrument. This the great St. Augustine himself acknowledged to have been the effect produced upon him, when entering a certain church, even before his conversion from Manicheism —that with an organ, a good choir would soon be formed, and consequently, the praises of God would then be suug in a dignified and becoming manner. He accordingly recommended to the congregation to take the matter at once under their consideration. He informed them, moreover, that a decent organ, and one sufficiently large for the size of the church, could be procured at Boston or New York for a sum not exceeding $400.00.

Upon this a subscription was immediately entered into by the congregation, and the sum of one hundred and ninety-seven dollars was subscribed by some of the members before they retired from the walls of the church. The balance of the sum was not long after made up from the other members through the unremitted exertions of their pastor; so that the Bishop, previous to his departure, was solicited to select such an instrument as he should deem proper for the church. This he effected at New York on

his way home. The organ finally reached St. Inigoes, and divine service was first performed on it on the 12th of January, 1845.

In 1845, in the month of August, the Bishop of Boston paid another visit to St. Inigoes. Shortly after, the Rev'd Fathers, Thomas and Samuel Mulledy also arrived. The Rev. pastor of St. Inigoes, availing himself of their arrival, and wishing at the same time to give to his congregation, for the glory of God and the honor of his religion, a good specimen of Church music, invited to St. Inigoes a number of young ladies, well instructed in music, for the Sunday within the octave of the Assumption. On this day they accordingly came. The Rev. Mr. Woodley celebrated High Mass, and the beautiful Mass of De Monti in G was performed on the organ, and sung in a manner and with a taste highly creditable to them. The Bishop of Boston preached on the occasion. The same young ladies went through the service of Vespers in the afternoon, when the Bishop again preached. Great was the concourse of people both in the forenoon and afternoon.

The Bishop of Boston in his visit to St. Inigoes on this occasion, brought with him a sailing boat, a joint present from him and the Archbishop to Rev. Joseph Carbery. She was named the St. Inigoes—is a perfectly new boat, and one of the fastest sailers on the river.

Among the relics of the first settlers of Maryland, may be seen an elliptic table of English oak, capable of dining twenty persons. It was brought over in the first ship, and was used by the first Governor of the Province, as his dining table. After passing through a variety of hands, it finally became the property of Mr. Daniel Campbell, at whose death it was sold by his executors, and bought by Rev. Joseph Carbery, on the 7th of January, 1832, for ten dollars. It is in excellent preservation, and is still used by him as a dining table on particular occasions.

CALIFORNIA.

Letter from San Francisco.

St. Ignatius College,
San Francisco,
May 1st, 1880.

Rev. and Dear Father,
P. C.

It is such a short time since an account of the laying of the corner-stone of the new Church of St. Ignatius appeared in the Woodstock Letters, that you will no doubt be inclined to think that the Jesuits in California do things *à l'Américaine*, when you hear so soon of its dedication, and the opening of the new Residence and College built at the same time. Before saying anything of the dedication, I will give you a few particulars about the new edifice which the Society has erected in the cause of Religion and education. You will see that the work of eighteen months has realized something wonderful in the shape of large buildings. It has even excited the admiration of the people of San Francisco, who are accustomed to do things so quickly, to see how the Jesuits have put up such a large building in such a short time. It is situated in a quiet and respectable portion of the city, and is bounded on the east by a broad thoroughfare called Van Ness Avenue, on the west by Franklin Street, on the south by Hayes Street, and on the north by Grove Street. It comprises three main buildings, viz.: Church, College, and Residence. The Church stands midway in the block, fronting 120 feet on Hayes Street, and receding 200 feet. The Fathers' Residence adjoins the Church, and fronts 153 feet on Hayes Street, and 75 feet on Van Ness Avenue. The College abuts the end of the Church and runs parallel to the Residence. It fronts 274 feet on

Grove Street, and 112 feet on Van Ness Avenue. A connection is made between the College and Residence by a building running along the Church wall. This building is of the same height as the rest of the house, and contains six rooms to each story, the doors of which open on a corridor on the Church side, and the windows give on a garden fronting 76 feet on Van Ness Avenue, and having a depth of 116 feet. The entire edifice is a few feet below the street level, and is removed about 20 feet from the sidewalks, from which it is guarded by a strong iron fence with a granite base. The first story is of the Doric order of architecture, and the three above it are Ionic. The whole is built of brick, and faced with Portland cement. To render it earthquake-proof, iron anchors are freely used in the brick work.

A flight of sixteen granite steps, 75 feet wide, leads to the entrance of the Church, over the central door of which, is the following inscription, cut in the cement—

SOLI · DEO
IN · HONOREM · S · IGNATII
SOCIETATIS · JESU · FUNDATORI
A · D · MDCCCLXXIX

Two graceful towers rise to the height of ~~125~~ 240 feet, and are surmounted by two large plain gilt crosses. They stand at each side of the entrance, and are built of brick to some distance above the roof of the Residence, the rest being of wood. The interior of the Church is Italian in style. It is divided into a nave and two aisles running the entire length. White is the prevailing color, and the whole effect is airy and cheerful. The nave is 74 feet from the floor to the ceiling; but the aisles are only half that, the space above them being reserved for sodality chapels. Rows of chandeliers of burnished brass, and glass pendants are suspended from the centres of the arches which join the pillars on either side, separating the aisles from the nave. An altar rail of hard

wood, beautifully stained and varnished, extends the entire width of the Church. Inside it are two massive fluted Corinthian columns supporting an arch that spans the nave and cuts it off from the sanctuary. Over the high altar is another arch similarly supported; and immediately under it is a smaller arch supported by double columns, and surmounted by two angels, holding with one hand, an aureola, the rays from which radiate from the letters I. H. S., and with the other, a scroll with AD MAJOREM DEI GLORIAM carved in gilt letters. The altar is of wood, and is richly ornamented with emblematic wood carvings. A large oil painting, 28 x 18 feet, and rounded at the top is placed over the altar. It represents the ascension of St. Ignatius into Heaven, and is the work of the Messrs Tosetti, artists of this city. On the epistle side, at the end of the aisle, is the altar of the Blessed Virgin Mary, and on the gospel side that of St. Joseph. They are both of marble, and were made to order in Rome, at a cost of about $3500 each. One of them has forty-five varieties of marble, and the other thirty-four. In a niche over each altar is a marble statue of the Blessed Virgin, or St. Joseph. Along the aisle on the Gospel side, are three recesses for three more altars. One already erected, is dedicated to the Sacred Heart, and the other two, to St. Francis Xavier and St. Aloysius. The latter is to be erected by the youth of San Francisco.

The College next claims notice. Its site has already been described. The ground floor is occupied by the class rooms for the preparatory and elementary departments; the first floor, by those of the Grammar, Poetry, and Rhetoric classes; and the second floor, by the class rooms and lecture halls for mental and moral Philosophy, Chemistry, Physics, and higher Mathematics. Here are also the chemical laboratories, museums, and cabinet of instruments for the illustration of the lectures in Physics. On the third floor is a debating hall, and the rest of the space is allotted to an exhibition hall, 100 x 145 feet. It has tiers of benches

arranged crescent-wise, enough to seat four thousand comfortably. The stage is 40 x 70 feet, and is furnished with three changes of scenes, which are so adapted as to suit all requirements. The Grove Street side of the College is the only one from which danger is apprehended in case of a fire in the vicinity, so, that whole side is rendered as fire-proof as possible. In case of fire inside, there are several water pipes at convenient distances, with water power enough to extend over the whole building.

The Residence is in keeping with the rest of the building on the outside; inside, it is commodious and plain. There is a fine large domestic Chapel, with a beautiful altar of white marble, a large library, and dining room. Throughout the building there are about sixty clocks, all moved from a central station by means of air tubes. The clocks are the invention of a man in the city, and this is the first building into which they have been introduced on such a large scale. They have given satisfaction down to the present writing.

It has been the subject of remark and congratulation, that during the whole time of the building, there was not a single accident of a serious nature. Everything, even the elements, seemed to favor us throughout, for the work had not to be discontinued a single day, on account of the weather. I forgot to mention that on the 20th of August, 1878, the day after the laying of the first brick by our Reverend Father Superior, Aloysius Varsi, the following telegram was received from His Holiness, Pope Leo XIII.—

Il S. Padre benedice con effusione di cuore nuova fabrica di chiesa e collegio.—L. CARD. NINA.

The day for the dedication of the Church was fixed for the 1st of February; and the blessing of the College for the 2nd. For several weeks previously the furniture and school effects had been removing, so that everything was in order in the new quarters by the day of the dedication. Right Reverend James A. Healy, Bishop of Portland, Me., arrived

during the meantime, having come to preach the sermon at the dedication of the church.

The 1st of February was a real summer day; and for many hours previous to 10 o'clock, the hour fixed for the ceremony to begin, the street and Church were crowded with people. Pewholders were admitted by a private entrance. The admission for others was free. The greatest order was secured, owing to the absence of any disorderly element, and to the kind offices of a number of gentlemen who volunteered their services for the occasion. Twenty-five members of the Society arrived from Santa Clara the day before to conduct the service, which was carried out with all the splendor of the Ritual. Our Most Rev'd Archbishop, Joseph S. Alemany, O. P., officiated. The ceremony lasted about four hours. The sermon was preached from the text: — "My house is a house of prayer for all nations." In the course of the sermon his Lordship said: — "When I arrived in your city a few weeks ago, I was amazed to see so beautiful a structure. This temple of God is a fit representative of the wealth, prosperity and piety of the greatest and richest jewel among the galaxy of States." — The orchestra consisted of twenty-five musicians, who did their part so well, that it was said by the first critic in the city to be the finest musical service ever listened to in San Francisco. The Mass selected was Bellini's and Mozart's 12th. The large three-rank "Hook" organ, in the choir gallery, was heard to great advantage throughout the entire Church.

In the evening there was solemn Vespers and Benediction, Bishop Healy officiating. The Sermon was preached by the Vicar General of the Archdiocese, Very Rev. Luke Prendergast. When lit up, the Church looked beautiful. The next day, Feb. 2nd, Bishop Healy celebrated Solemn High Mass, and blessed the College, all the students attending, and going in procession to the entrance on Van Ness Avenue.

The next day school opened with an attendance of five hundred students, and everything went on as usual.

The inauguration of the exhibition hall was reserved for the 10th of February, Shrove Tuesday. It consisted of a literary and musical entertainment, given by former and present students of St. Ignatius College. A letter was read from the Governor of the State, George C. Perkins, in reply to an invitation sent to him to be present. He expressed his regrets at not being able to attend, and said: "I greatly desired to add my humble voice, in public praise of the glorious work which you have so nobly accomplished,—work which is the result of life's devotion in a holy and noble cause. In thought and spirit I am with you, and my earnest prayers are for the success of your noble institution. The edifice you have raised must redound to the advantage of Christianity, and future years will consecrate the devotion you have so unfalteringly and so unsparingly bestowed in this great work dedicated to science, learning and morality." Bishop Healy delivered at the conclusion a very pleasing discourse, and was warmly applauded. He praised the zeal and energy of our Rev. Father Superior, who superintended the erection of the building, and remarked that the inscription over the door of St. Paul's Church in London might with equal force be applied to him: "*Si monumentum quæris, circumspice?*"

JOHN J. MOORE, S. J.

BRAZIL.

Letter from Father Galanti.

PARA, April 6th, 1880.

REV'D AND DEAR FATHER,

P. C.

It is my intention to write a series of letters in regard to the state of religion in the Empire of Brazil. Allow me, then, to begin *ab ovo*, that your readers may better understand the matter.

Let me, in the first place, briefly call to mind the fact which is known to all the world, that our Fathers in the olden times by word and work illustrated this country; and it was here, perhaps, that their labors were crowned with a more abundant measure of success than elsewhere. The Ven. Father Anchieta, called 'the Adam of South America,' on account of his wonderful power over nature, and especially over every kind of wild beast; Father Vieira, the renowned preacher, commonly called the 'Father of the Portuguese language;' Fathers Nobrega, Vasconcellos, Malagrida, and many others, were amongst the first to plant religion in this country. They converted to the faith many tribes of Indians, and everywhere erected houses and colleges. Even at the present day, after the lapse of more than a century, we find the souvenirs of our early Fathers, not merely in isolated spots, but throughout the whole land from North to South. Here, it is a village whose inhabitants were converted and civilized by the Jesuits; there, it is some very old man or woman, who hands down the tradition about the Fathers, or claims even to have known them in childhood. In many places, the name of a town, or river, or mountain, reminds the people that our Fathers

were once there; whilst numerous buildings, colleges, churches, statues, etc., erected by them, and still in a good state of preservation, attest at the same time the extent of their works, and their solid durability; for many of the edifices constructed by them are even yet in good condition, and better adapted to their purpose than more modern structures. For instance, our old Colleges are used as public buildings in S. Paulo, Rio Janeiro, Bahia, Pernambuco, Spirito Sancto, Maranhao, etc., etc. Here in Pará, our old College is the Bishop's palace. The monuments which they have left, even if other proof were wanting, would attest how well religion was planted here by the early Jesuit missionaries.

History tells us of the ruin which was wrought by the ruthless Pombal. Some, even of the clergy, through Jansenistic bias and the spirit of envy, had rejoiced at the downfall of the Society; but events soon proved how baneful to religion was the expulsion of the Jesuits. When Brazil became separated from Portugal, the fever of independence burned so fiercely, that all the Religious Orders of Brazil asked, and at length obtained a separation from their Roman Superiors. They were numerous and rich; but this step was fatal to them. Their numbers rapidly decreased, disorders soon crept in among them, and they failed to command any influence. At last, the Government prohibited them from receiving any more novices, and now there are very few Religious remaining. They still retain many and beautiful buildings,—but they are empty.

Jansenism produced its natural results. Those among the clergy who declaimed against the laxity of the Jesuits, adopted the most rigid theories for others, but they deduced some of the most curious practical consequences for their own rule of life. It was said that laymen should not confess or approach the Holy Table more frequently than once a year: *to fast*, according to their interpretation, means total abstinence to the exclusion of any collation,

the dinner should be a very light meal, and furthermore, if you sleep, or drink anything, even if it be nothing but water, it is a violation of the fast. As preparation for confession, they required at least one week, during which time one was obliged to remain quietly at home, giving over every other business, in order to examine his conscience, etc. The result of this system was that no one paid any attention to what was recommended and commanded by the Church—the use of the sacraments was almost entirely abandoned.

You may easily judge what were the results of such a system on public and private morality. The people lost all respect for those who should have been their instructors and models in the spiritual life — and not without cause.

* * * * * * * * *

But this state of affairs is now happily passing away, thanks be to God. The Bishops are earnest in their endeavors to form a virtuous and learned clergy. The signs of improvement are manifest on all sides, but many obstacles will have to be removed, and time will be required for the change. It is very difficult, I might say impossible, for the Episcopal authority to remove or restrain a refractory or disedifying priest. The Government and the Freemasons helped to destroy religion, and now they are loud-mouthed in protesting against the clerical disorders, which their own course was most instrumental in causing. *C'est le mot d'ordre.* But far from helping the restoration, they oppose it in every way; and it is enough for a priest to be in opposition to his Bishop, to merit their protection and assistance.

Divine Providence did not abandon Brazil, even when its religious state was most deplorable. For, it seems almost miraculous, that, under the circumstances, the Faith was saved from utter shipwreck, and that at least the external practices of religion have remained in some vigor. Another merciful dispensation was, that no Protestants appeared in the country at a time when their aggression might have

resulted in serious injury to religion. They begin now to show themselves in various places, and do some harm; but, thank God, they meet with some one capable of opposing their doctrines. These propagators of error are for the most part emissaries of the Presbyterian body in the United States; but I shall speak of them and their doings on some future occasion. I will, at present, say a few words about the performances of certain adventurers from that country, as their history will help to explain and give a better idea of the general condition of Brazil. One of this class came here in 1864, and passing himself off as an Armenian Catholic priest, dressed in the Eastern style, and said Mass according to some Oriental rite. He went about for some time collecting money for the Eastern missions; and having ingratiated himself with several of the Bishops, he met with great success in raising funds. The fear of having his fraudulent character and practices exposed, compelled him finally to decamp, and some time afterwards his crimes brought him to the scaffold at New York.

Another imposter of the same class put in an appearance this year. At first, he claimed to be the Catholic Bishop of New Orleans. The Bishop of Rio Janeiro refused to acknowledge his title, and then he said that he was the *Greek* Bishop of New Orleans. It was not long before he raised a violent storm against the Bishop of Rio, and having joined the freemasons, asked for their support in a great suit which he intended to bring against him. The case is now before the courts, and no one can foretell what will be the decision.

Another rascal has been causing trouble here in Pará. He pretended that he was a priest from North America, exhibited his papers, and affected great modesty and devotion in his conduct. After a few weeks, some suspicions arose in regard to his true character. The Bishop discovered that he was not a priest, and attempted to have him committed to prison for passing himself off under false pretences. But the Masonic body came to his defence, and

obtained such an acquittal that he appeared to be the innocent victim of Episcopal tyranny. Nevertheless, the man himself confessed shortly afterwards that he had never received ordination, and was married before the American consul to a Brazilian girl, whom a wealthy family of this city gave to him through mere spite towards the Bishop. Their blind animosity prevented them from seeing that such a course justified the Bishop's conduct, and demonstrated the injustice of the tribunal. But what difference does it make with men, who will applaud anything which is directed against religion and its true ministers? Freemasonry hates, and, therefore, it will persecute.

From what has been said, you may easily gather what are the difficulties and dangers of the religious question in Brazil at present. May this short relation move the charity of zealous souls to pray for this unfortunate land; for, unless God help us in a special manner, there is danger that Brazil may soon cease to be a Catholic country. In my next letter I will speak of the struggle between the Government and the Bishops.

RAPHAEL M. GALANTI, S. J.

SKETCH OF THE NEZ PERCÉS INDIANS.

(*Continued.*)

When the Catholic Nez Percés Indians were trying to improve in their pursuit of civilization, our philanthropic Government through its agents tried to discourage them, and make them abandon the building of their little town near the church. Not only they could not receive any help from the two white carpenters employed by the Government, according to the Treaty, for the exclusive benefit of the Indians; not only they could not get any lumber from

their own saw-mill; not only were they refused carpenter's tools, a few windows, and some nails, to which they had a right, according to Treaty; but also some, anxious to have houses any how, were refused permission to have their houses built by white men at the expense of the Indians themselves; and the threat was made that any white man employed by the Indians would be expelled from the Reservation. Yet all this was almost nothing compared with the calumnies spread by some Indians, at the instigation of those in power, to deter the Catholic Indians from improving their farms, and building their town. They spread the news, that all the Catholics, in a short time, would be expelled from the Reservation; that their church was something temporary, and that they could not have a school-house, much less a town. That these were not mere Indian rumors, but true threats of those in power, was made known by a letter sent from the U. S. Indian Agent to the missionary, in which he told the Father that, having heard of a scheme to put up a school-house near the Catholic church, he (the Agent) was obliged to inquire by what authority this would be done, and if no permission from the Indian Department could be shown to him, he was obliged to interfere and prevent the erection of such a building. To this the missionary replied, that the school-house, through want of means, could not be put up all at once; but that as for the permission, he thought he had an ample one: let the Agent look over a communication received by him nearly two years before, from the Indian department, and there he will find that he was obliged to allow the Catholic authorities to put up a church and *missionary buildings* in the Nez Percé Reservation; that if the Agent thought that a school-house was not a *missionary* building, then the missionary would not put up a school-house but only a *missionary building*. In reply to this letter he gave no answer at all, but merely asserted that there was no *school-house* in the *permit*. This correspondence was made known to the

white settlers and citizens, who, though not Catholics, were really indignant at the petty persecution, and spoke of it in such strong terms that the poor Agent, not to become more unpopular, thought better to ask himself from the Indian Department permission for the Catholic Indians to put up a school-house of their own at their own expense, so he could before the public boast of his forced liberality. The school-house was begun by the Indians, but it is not finished as yet for want of means; half of the church serves for the moment as a school-house.

As the Catholic Indians advanced, we may say through persecution, in industry and material welfare, and their children began to learn, they also made daily spiritual progress. Most of them settled near the church, went to Mass every morning early, and every evening to night prayers, which they always say in common very devoutly. Most of them went regularly to monthly Confession and Communion, and not a few approached the Holy Sacraments every week. Every Sunday many would come to church from ten, fifteen, or twenty miles away; and on the great festivals, not only Catholics, but also many Protestants and infidels would crowd the Mission. Conversions, some of which were quite remarkable, were going on slowly but steadily.

Once the missionary was told that a boy six or seven years old, brother to Agnes, a Catholic young woman married at the Mission, was dangerously sick in an Indian camp about thirty miles from the Mission, where all the Indians were either Protestants or infidels, with the exception of one family; and, besides that, the sick boy and all his family were not well disposed towards the Catholic religion; they were infidels, but they frequented the Protestant church. Agnes recommended her brother to the Missionary, and he tried his best to get a companion in order to go and visit the sick boy, but all refused to accompany him, being afraid of the father of the boy, who was always

speaking against the Catholics. After some few days he tried again, but again in vain; all were afraid. He could not go alone, as there was no road, and he did not know the place; so he had to be satisfied with praying for the boy, and told Agnes, the boy's sister, to pray very fervently. Other good Indians prayed too for the sick boy, and God heard their prayers. On Friday afternoon before Palm Sunday (1876) an Indian entered the little room of the missionary, and, after the ordinary shaking of hands, he sat down, as if he wanted to say something. "Well, my friend," said the missionary, "you are pretty early this time; I am glad to see you ten days before Easter; did you come with all your family?" "No; I did not come for the feast." "That is strange; what did you come for, then?" "Why, I came to fetch you up to see the dying boy." "What boy?" "Agnes' little brother; his father this morning said he would call for the Black-gown if there was an opportunity; I asked him whether he was in earnest, and he answered that he was; for the boy wanted to be baptized, not by the preacher, but by the Black-gown; so I got on horseback and came galloping." "I am very, very glad; let us go." "Now, it is too late; and you have no horse; and you cannot go on horseback by night." "My horse is near, and if you can run at night, I can follow you." "If you can, very well; get ready, and we will start after I have eaten, for I feel terribly hungry."

They started after three o'clock P. M., and, crossing the River Clear Water before dark, by midnight they had reached the place. The missionary was astonished to be welcomed by Agnes, whom he thought at the Mission; she shook hands with him, and manifested such gratitude as is very seldom found; she had come by herself, and without informing any one of her purpose, to see to the spiritual wants of her brother; and truly, if it were not for her exertions, her father would not have called for the priest. They entered the lodge, and,

after the ordinary shaking of hands with all present, the missionary seated himself on the ground near the bed of the dying boy, and asked him whether he wanted to be baptized. Receiving no answer from the boy, he asked those present whether the boy was conscious, and whether he had manifested a wish to be baptized. "Yes," said the boy's father, "he has been talking until now, and he showed a great wish to be baptized by the Black-gown; perhaps he will talk after awhile; somebody has been telling him that the Black-gown's Baptism is not good." The missionary, apprehending some mischief from the devil, told all present to kneel down and pray with him; he began to recite the morning prayers, and was followed by Agnes and one or two more; then he gave them an instruction on the necessity of Baptism, and on the one true Church, exhorting them all to embrace the faith; then he sang some canticles in the Indian language, and finished with another exhortation. He had been watching the dying boy the whole time; finally, he addressed him again, asking whether he desired to be baptized and go to Heaven. The boy seemed to understand very well, but yet he did not answer. Then the missionary called the father, and told him to speak to the boy, to tell him that the good God had sent the Black-gown that night from so far because there was a nice place prepared for him in Heaven, and that in order to go to that place he should be sorry for his sins, and be baptized by the Black-gown.

The father spoke in a very touching manner to his boy; and he inquired: "Am I alone?" The missionary asked what was the meaning of that expression, but he got no answer either from the father or the son; and, therefore, he insisted on the necessity of Baptism, and on the shortness of time, for the boy was very low. So the father again addressed his boy in appropriate, mild, yet urgent language, and the boy again put the same question: "Am I alone?" The father said: "No, my son,

you are not alone; I will be baptized by the Black-gown too, and your mother, and your sisters, and, perhaps, your aunts too; you will be baptized now, because you are going to see God immediately, but we will be baptized as soon as the Black-gown allows us; we have been frequenting the Protestant prayer, but now we give that up, and we will pray with your sister Agnes." "Father, truly?" "Yes, my son, truly; I tell you truly, now I am with the Black-gown, and if he allows me I will be baptized now; but you know the Black-gown never baptizes people who are not sick, without first teaching them." "And where is my mother?" "I too, my son," answered the mother from the opposite corner of the lodge, crying aloud, "we will all follow you, whether you live or die." All began to cry, and all promised to become Catholics.

Then the boy, turning himself to the Missionary, said: "I am very glad you came; for a long time I have wished to be baptized by you, but I did not like to be alone; now that all promise to be baptized, I ask you to baptize me without delay." The missionary gave him some instruction, and then baptized him; after Baptism, he exhorted those present to follow the boy's example, who had been favored by the Almighty in such a special way. Then all tried to rest a little; it was already morning. After breakfast, the sick boy having become somewhat better, the missionary told the Indians that he would go back to the Mission, there being now a great many Indians for Palm Sunday; he told them, too, that should the boy die, they could either bury him there, or carry the corpse to the Mission, as they thought better, and then keep their promise to become all Catholics. On Good Friday they were all at the Mission, except the boy, who had died and was buried there, as they had no conveyance to bring the corpse to the Mission. In the afternoon, after the sermon of the three hours of our Lord's Agony, Kaiziuet (that was the name of the boy's father),

knowing that the missionary had a few moments of free time, went to see him. On entering the room he shook hands with him, and said: "Black-gown, I know you are busy; I will not stop long; I will only relate briefly how my boy died, and then I will tell you that myself, my family, and some of my relatives are in your hands. Do with us what is best; we wish to be baptized, but we do not know any prayers, except my daughters, who, being young and smart, learned some already from their sister Agnes." "My friend," said the missionary, "try to learn from your daughters as much as you can, and then after Easter I too will teach you, and when you are instructed you will be baptized, either all at once or at different times. We will settle this afterwards; now, let me hear how the boy died." "Why he died like an old man who had been praying all his life long; he wanted his sister to pray aloud for him, and he wanted us to follow the prayers, as he would do too; and when Agnes stopped praying he would tell her to begin again. Only a little while before his death I told him to dispose of his horses. 'My son,' said I, 'you have three horses, to whom do you wish to give them?' He said: 'Father, give them to whom you please; we cannot speak of horses, now that I am dying; I am baptized, and so I will go up to Heaven, there I will see God, and do you think He will not question me about my father and mother? He will ask me this question: 'Are your father and mother going to be baptized by the one I sent, the Black-gown?' I will answer Him: 'Yes, my God, as soon as they know the prayers they will be baptized, and they will always be good people.' Now see, father, if you will not be baptized; my answer will be a lie, see I will tell a lie to God, and I am afraid to tell a lie to God; so, father, you must promise me again that truly you will go to the Black-gown, as soon as I die, and ask to be instructed and baptized.' I began to cry and told him that I would do so; that I had made up my mind to do so already; and so his mother promised

him the same; his sisters and brothers, and cousins, and aunts promised the same. Only two of his aunts would not speak, and he seemed to be very sorry for it; so I told him not to be sorry, for they would, little by little, make up their mind too. Then he said: 'Now I die happy; I will see you all again in Heaven.' He wanted to shake hands with each one of us; then he wanted all of us to pray, and during prayer he died; I am sure he is in Heaven now, and though I feel very lonesome, yet I am happy."

After some time, one after another, they all became Catholics, except one of the boy's cousins; she held back because she had been so much talked to by her Protestant friends and relatives not to become a Catholic, that she was afraid perhaps she could not persevere in the faith. More than a year elapsed when she too was baptized; and so, divine grace triumphed in all those that promised the dying boy to become Catholics. But that was not enough. It seemed that God wished to show to the world (especially to the infidels and Protestants) how strong was the Catholic faith and the divine love in the simple hearts of those new converts; not only did He allow a terrible persecution against them, but He visited the family with sickness and death. Before the end of the second year after their Baptism, two more of the children were dead; after a few months a third child died, and before long a fourth, who was a very pious and zealous girl, and the hope of her parents. Before dying she asked to see the priest, and somebody was sent to the Mission for him. In the mean time, longing to receive the Sacraments, she fell into a trance and was apparently insensible. After a short while she opened her eyes and said: "Oh! mother, how beautiful is that person! I never saw the like; how resplendent is his face! Oh! see, he comes to me; I think he comes to take me to Heaven." When they asked her what she had seen, she was astonished that the others did not see the same vision. "Why," said she, "you did not see him? It was

a very beautiful person; I think it was an angel, dressed all in white, and his face radiant like the sun. He approached me smiling, holding something in his hands; in one, he had something like a fruit, and in the other, a cup. 'This,' said he, 'will be your food to make you strong, and this your drink to refresh you.' I ate and drank, and felt happy. Oh! I think I am going to Heaven."

After some time the priest arrived, and administered to her the last Sacraments. Was it truly an angel that came to console her, and announce to her that she would receive the body and blood of our Lord, or was it the effect of her imagination, excited by the great wish to receive our Lord? It is not easy to decide. Before dying she spoke forcibly to the Indian, who was a kind of preacher, telling him to abandon the Protestant religion, and to cease to teach lies to the people. After her death he acknowledged that she had been visited by an angel; that she died like a saint and went to Heaven; yet he was not converted. The poor father of the girl, after her death, speaking to the missionary, said: "Black-gown, the Indians tell me that God has punished me for having abandoned the Protestant prayer. When I was not a Catholic, I had many children, and all were strong and healthy, and now four are dead. But I think God takes them to Heaven to have mercy on them, and to punish my past sins. I was a bad man; yet I hope He will have mercy on me too, and allow me to see them in Heaven."

Now his eldest daughter, Agnes, is dead also, and he has only two children left, a boy and a girl, and he is ready to sacrifice them to God, if He wants to take them to Himself. He is persecuted by his Protestant friends and relatives, who wish to expel him from his land unless he renounce his religion; but he is ready to lose all, even his life, for the sake of the faith.

(*To be continued.*)

BLESSED ALPHONSUS RODRIGUEZ.

This letter was written by Father Michael Julien, Rector of the College of Majorca, on the very day of the death of Blessed Alphonsus. It is addressed to the Fathers and Brothers of the Province of Aragon. The translation is made from the French copy printed at Belfort in 1879:

The time of recompense for our good brother Alphonsus Rodriguez has come; he has gone to receive from the hands of our Lord the crown he merited by his long labors.

To-day, October 31st, eve of the feast of All Saints, at a quarter past 12 o'clock A. M., he left this earth. He was 87 years of age, of which he has passed 47 in the Society and 32 in the degree of Formed Coadjutor. He was a native of Segovia. He was called to the Society in a miraculous manner at Valencia, where he had been studying Rhetoric for two years, and where he gave the most beautiful examples of modesty and piety. At his request, he was received as a Temporal Coadjutor, and the same year was sent to this college. Fully persuaded that a detailed account of his holy life will one day be written, I will here give only a hasty sketch of some of the many features of his life that deserve mention.

Alphonsus had hardly entered God's service in the Society than he took the resolution of following faithfully his divine Master, and he prayed that for his whole life he might never be spared either weariness or cross. Such generosity made him a perfect model of every virtue.

His humility was so profound that he considered himself the greatest criminal in the world; and, although he had learned by revelation that he should be saved and freed even from the torments of purgatory, he always cherished

in his heart shame and sorrow for his sins. In this disposition, nothing gave him more pain than respect paid to his person. He could not see, without trembling, a wretched sinner defiled with so many stains the object of any attention.

His mortification was not less remarkable. In everything he always sought what is most repugnant to nature. At table, for example, if by mistake anything bitter was offered him, he took it with all haste, before any one could notice it. Fasts, disciplines, hair-shirts, in short, every kind of penance or mortification was sought after with the same eagerness. This very year of his last sickness, he asked my leave to comply with all the prescribed fasts, without any exception; and he declared to me in his account of conscience that he still continued to take the discipline regularly three times a week.

What shall I say of his fervor in prayer? He passed in this holy exercise a great part of the night, and whole days, without receiving any hindrance from his exterior occupations. His extraordinary modesty and profound recollection in the fulfilment of his duties sufficiently showed how careful he was to keep himself in the presence of God. Seldom was there seen such perfect obedience as that of Alphonsus. One day, to try him, his Superior ordered him to go to the Indies. Alphonsus would immediately have executed the order, but the porter refused to open the door for him. Afterwards I asked him how he expected to set out without money or knowledge of any ship: "I was going," he answered, "with the assurance that our Lord, of Whom the Superior is the representative, would procure me the necessary provision and means of conveyance. And if I had found neither the one nor the other, trusting in holy obedience, I should have gone into the sea."

On another occasion his Superior noticing he left a door open asked why he did not shut it. This was enough. The good brother, who had to pass through that door at every

moment, made it a rule to shut it every time he went in and out, and never failed in this for many years.

The following is a fact I witnessed the very day I arrived from the main-land. I felt a great desire of having some conversation with him, and, although he was then suffering from a violent fever, we remained together over an hour speaking of our Lord Jesus Christ, the ordinary topic of his conversations. "Brother," said I at the end, "is not your head tired?" "Yes," answered he. "Well, then," I replied, "speak no more." He immediately stopped, and said not another word for the rest of the evening.

The infirmarian visited him and asked how he felt, but received no answer. The next day there was the same silence. "Brother," said the infirmarian, "you are allowed to speak, it is necessary." "I cannot do it," replied the sick man, "without leave from Father Rector." I was called for. As soon as Brother Alphonsus saw me, he said: "Father, if it please your Reverence, I will answer the infirmarian and physician when they inquire about my state." "Why not?" I asked. "Because, yesterday," said he, "your Reverence forbade me to speak."

Zeal for souls burned within his heart, and he gave himself wholly up to it, according to the spirit of his vocation. Porter for 30 years in this college, he never ceased by his pious conversation, his modesty and good example, to preach virtue with admirable efficacy. He thus worked in those who dealt with him wonders in the way of conversion and sanctity, to the great edification of the people, and to the honor of our Society.

But this was too little for him; he wished the conversion of the whole world, and asked it constantly from God. Transported by the fervor of his zeal, he offered himself to undergo, for the salvation of each man in particular, Negro, Moor, Indian, all the torments of hell for all eternity.

God rewarded so heroic a charity. He showed to Brother Alphonsus, during one of his ecstasies, all the men then

scattered over the earth, and revealed to him that by his burning desires he had acquired as much merit as if he had in reality converted that immense multitude.

He was always of an irreproachable modesty. With his eyes constantly cast down, and ordinarily fixed one or two steps in front of him, he went here and there without ever allowing his look to wander. During more than 40 years he never saw the face of a woman; and yet he every day served at the altar, and offered water to those who received Communion.*

The care he took to observe silence is astonishing. Obliged throughout the course of his long life to deal continually either with externs, or with those of the community, he never had to reproach himself with a single useless word.

Conversation on divine things had great charms for him; but if it was changed to other topics, he immediately fell asleep. Numbers of pious persons were attracted to him by the lofty tone of his conversations on God. All desired to speak with him about the welfare of their souls, and to receive in their doubts the light of his counsels.

This holy brother had indeed acquired in his union with our Lord a very high knowledge of spirituality. Several treatises from his pen are proofs of it. He treats in them of the different virtues with an elevation which several learned writers, speaking on the same subjects, have never equalled in their works.

Members of the Chapter, counsellors of the court, noblemen, even Bishops and Viceroys, had recourse to this humble Coadjutor Brother, attracted by his sublime wisdom. Many of them would never undertake anything of importance without first consulting him. All went away from his modest and holy conversation with the consolation their heart needed, and a sure knowledge of what they had to

* According to an ancient custom, of which we have still an example in our ceremonies of ordination.

do. Their confidence, it is true, could not be better placed, and those who followed his advice always saw their undertakings crowned with success.

Poverty was the delight of Brother Rodriguez. He was as much rejoiced to feel its effects as he was grieved not to receive the worst in the house. If he happened to find a pin he did not think he had the right to appropriate it to his own use before he had asked leave. It was always a subject of joy to him to have to bear with some privation as to his food, clothing, or lodging.

Thanks to the extreme watch he kept over his senses, he preserved unharmed by a perfect purity of body and mind the angelic virtue that our Father Saint Ignatius demands. He never fixed his eyes on any one. He one day, without reflection, cast his eyes on a carriage; it was for a long while after a cause to him of sorrow and tears.

To sum up such a beautiful life, we might say that it was that of an angel and not that of a man.

My own experience, in the most intimate dealings I had with him for the last few years, agrees with the testimony of Fathers who have known him for 20, 30 and 40 years, in affirming that there was never fault or imperfection, or even the appearance of natural and human sentiment noticed in him. Never could it have been said that such or such an action of his could have been better done. For, though the world and hell had united against him, he would not have been less constant in doing what was required for the perfection of his soul and the greater glory of God, a motto which he had always on his lips and especially in his heart.

A scrupulous observer of our rules, he would have chosen to be cut in pieces rather than break the least of them. To follow the common life in everything was his greatest happiness. Accordingly, during these last years, enfeebled as he was by very serious diseases, he felt a great dislike to sit at the table of the sick, and more still to have special dishes given him.

Brother Alphonsus endeavored to hide all these virtues under the veil of humility, but it was in vain. The esteem in which he was held by the Fathers and Brothers of the house, as well as by the externs, is hardly credible. Many of Ours considered it a great happiness to cross the sea merely to enjoy his company, and many high personages, ecclesiastical and secular, often came to our college to look at the good porter, were it but for an instant. They admired his punctuality in receiving them, his obliging answers, his eagerness to satisfy all their wishes.

These continual acts of virtue led him as by so many steps to a very pure and ardent love of God. Burning with the divine fire of charity, he would more than once have given way under its violence without a particular assistance of our Lord. He himself confesses this in the written accounts of conscience which he has left us. I must say, by the way, that his Superiors exacted from him, for the space of ten years, that he should thus make known by writing the state of his soul, in order to have a clearer and more precise account of it.

Most intimate communications united our Brother to the Angels and Blessed. He had consecrated to twenty-four of them the twenty-four hours of the day, in order to hold converse with each one of them in turn and to recommend himself to their protection. Even in the midst of his sleep he never failed to awake at every hour to satisfy his piety. This devotion was rewarded. Our Lord one day in a vision brought him into the sojourn of glory. Disclosing to him the assemblage of the Saints, He made him acquainted not only with their names, but, besides, with all the particulars he would have learned had he passed his whole life with them.

From his tenderest years Alphonsus had had for the Blessed Virgin the most filial devotion, and received continual favors from her. When a child he already loved her with such fervor that one day speaking familiarly with her

he said, among other things: "O, my sovereign Lady, I love thee more than myself. I love thee, O my Mother, more than thou lovest me." The motherly tenderness of Mary could not bear this. The Queen of Angels appeared to her servant and said: "No, Alphonsus, no; it is not so. It is I who love thee more."

He spoke to the Blessed Virgin and to our Lord in all simplicity, as a friend to a friend, as a beloved child in the arms of his parents. In fact he looked upon Jesus as his Father and Mary as his mother. Often he saw them walking by his side, and one day his heart seemed to him a little shrine wherein Jesus and Mary came to dwell.

When he spoke of his Jesus and of his good Mother in Heaven, it was with such great fervor and so loving a tenderness that these sentiments communicated themselves to those who listened to him. "Forget yourself," said he to every one, "forget yourself and think only of serving Jesus and Mary, my sweetest loves" (this was the name he usually gave them), "and Jesus and Mary will take care of your temporal and spiritual interests."

For more than four years he recited daily the office of the Immaculate Conception. This mystery was for him the object of the greatest veneration; and Mary herself declared to him how dear this devotion was to her. For this reason the good brother exhorted us all to practise it. Once he told me and all those of the college gathered around him that one of God's intentions in founding the Society was that her members should preach and defend the Immaculate Conception of His holy Mother. These words were uttered with an extraordinary conviction and force that had never been noticed in him. Besides, he added, this was not a notion of his own, but a truth he had learned from Heaven.

As to the rosary, he so often recited it that after his death we found on his fingers a kind of callousness, produced by the continual rubbing of the beads.

How many details I could still give of the great virtues Brother Rodriguez has practised, of the noble deeds he has accomplished, of the revelations and other supernatural graces he has received! I stop here; for a complete history of his life will some day be written, and that history, I firmly believe, will be one of the most wonderful, even among the lives of Saints the most favored of God. Besides, to say everything would be to exceed the limits of a simple letter, and moreover I should only do harm to the memory of our dear Brother, as I should have to present too concisely, on the one hand, the extreme munificence of God in His communications with His beloved Alphonsus, and, on the other, the unequalled generosity of Alphonsus in his correspondence with the divine liberality. I shall therefore end this letter by the brief narration of the last sickness of our Brother, of his death and obsequies.

Since the arrival of Alphonsus Rodriguez in this college, our Lord, to satisfy his desires, had sent him every kind of trial. For many years the devils persecuted him without truce or mercy. Several times also he had to undergo cruel attacks of sickness. It seems, however, that God had especially appointed the end of his life for a trial of his virtue. He felt severe pains throughout his body, and that year, to his habitual infirmities, and to those which always accompany old age, were added the awful sufferings of the gravel. Obliged thenceforth to keep his bed, and even forced for the last three months to remain on one side without changing his position, he endured real martyrdom. His prayer, however, was not interrupted on that account. He continued to ask God, not for cure or consolation, but for an increase of sufferings and infirmities. He constantly spoke of sufferings, and always with the same enthusiasm. "No one," he exclaimed, "is happier than the man to whom God gives grace to bear great pains with patience. What is there better here below? Is it not what the eternal Father gave His son? Ah! if the Angels and Saints

were capable of jealousy, they would envy those who have much to suffer." This subject inspired him with sublime words, and all he said he had himself experienced, for his patience could be compared to that of Job. He was sometimes heard to complain, but it was that, according to him, they took an excessive care of his person, when they should have forgotten him, and fled from him as from a dead dog. Another cause of complaint was that he could not fast or do penance as he would have wished. When I told him to accept some comforts, he answered: "O Reverend Father, believe me, all these comforts are for me so many sufferings; but sufferings, yes, they are the real comforts." When asked about his health, he only answered: "That will be all right with the grace of God." Left alone, he immediately entered into close and joyful conversation with Jesus, his Father, and Mary, his Mother; and the sweet consolation and unspeakable joy he felt were a sufficient compensation for his sufferings. In those pious colloquies the tenderest words, the most affectionate terms, were constantly on his lips. He especially loved to repeat this prayer which our Lord had taught him: "Jesus, Mary, my sweetest delight, grant me the grace to suffer, to die for love of you; to forget myself and be wholly yours."

Let me relate also an answer he gave the infirmarian. When the latter asked him what he felt, the good Brother, who could hardly speak, broke forth with the exclamation: "Alas! a great deal of self-love." Toward the end he was taken with a strong fever, which it was thought would carry him off. His pain increased with greater violence, and he continued to say: "Still more, O Lord, still more!" He received the *viaticum* with his usual devotion and angelic piety. For a long time past he received Holy Communion three times a week, and this favor had been continued the whole year, though he kept his bed. We gave him Extreme Unction which he received, always continuing with heroic virtue to ask for new sufferings.

All his life he had had a very deep reverence for priests, even during this last period of his sickness, when reduced to such an extremity that he could hardly move his arms he always uncovered as soon as he saw a priest enter.

Our Lord, on the point of calling to Himself this faithful servant, wished to fulfil the promise He had made him of consoling him at his death. On the 28th of this month (Saturday), towards evening, Brother Alphonsus entered into a rapture of delight similar to those he had often had this year. He remained three days in this state, and the ecstasy only ended with his life. His face, till then very pale, especially since his sickness, became all resplendent. His features breathed an angelic beauty. They disclosed the effects of the interior fire which consumed his soul. From time to time there escaped from his lips these burning words: "O most sweet Jesus! O Mary!"

At last, this morning after midnight, we perceived in our Brother some symptoms of his approaching end. All the Fathers and Brothers of the house hastened to his room to be present at his death. He repeated several times the most sweet name of Jesus, and, as a crucifix was presented to him, he opened his eyes, which had been closed during the three preceding days, fixed them with the same brightness as of old on the image of the crucified Saviour, kissed its feet, and pronouncing once more with great tenderness the holy name of Jesus, gave up his soul to God.

The reputation for sanctity acquired by Brother Alphonsus had spread throughout the whole of our Province, and even throughout those of Castile and Andalusia, throughout Portugal, and even had reached the Indies. From every side, Ours, marvelling at what they heard, wrote me letter after letter to obtain some relics of the holy Brother. I had much trouble to satisfy them all. Moreover many eminent men among the clergy and laity, Cardinals, great men at court, and other dignitaries of the kingdom, wrote

to him to recommend themselves to his prayers and to obtain some souvenir from him.

One can judge by this what affection, what respect the Fathers and Brothers of the college, who knew him intimately, had for him. They were happy to have him touch their disciplines and beads, and all reckoned it a signal grace to be present at his holy death. But the veneration of which he was the object has just been more clearly manifested. Our Lord, who had promised him to have him honored in this Island, doubtless wishes to begin at once to fulfil His promise. This death has indeed been the occasion of general excitement. Scarcely had the news spread abroad, when the Viceroy, the members of the council, the canons, the nobility, in a word, all the most distinguished personages in the city hastened to the college to venerate the humble remains of Brother Alphonsus and kiss his hands and feet. In the afternoon the church and the house were filled with people. We brought the body to the church and placed it on a kind of raised platform, to put him out of reach of the crowd. We succeeded, but not without trouble. The Dominicans, the Fathers of Mercy, the Franciscans, the Carmelites, the Augustinians, the Trinitarians, the Minims, the religious of every Order, came with their Provincials or superiors to sing the absolution before the body. The Chapter of the Cathedral came also, as well as all the parishes of the city, which were present in procession headed by their respective clergy.

It would be necessary to witness the unexampled eagerness of the crowd around the precious remains to conceive any idea of it. Some brought sick persons and made them touch the body, others applied their rosaries to it, others again cut pieces from the cassock. Six of our Fathers, aided by two Dominicans, remained there all day occupied in satisfying the pious wishes of the crowd. They could not, however, satisfy all. The crowd kept increasing, and, as all could not approach, they passed from hand to hand

the medals, beads, or other objects which they wished to apply to the body of the Saint. What a beautiful sight for Heaven!

The office of the dead was recited as usual. The Viceroy, the Chapter, and the magistrates were present. It was already dark when the sermon began. The Father who ascended the pulpit spoke for about a quarter of an hour of the most striking features in the life of Brother Alphonsus, and then asked the people to retire as it was already late, and invited them to come on Friday.

One thing worthy of note is, that during the whole day, as well as during the sermon, no one ventured to cover his head in presence of the body. Besides, although the church was crowded, and such a number of people had never been assembled in it before, there was such great stillness and so unbroken a silence that the church was as if empty.

We wished to proceed to the burial, but we could only bring the body back into the house, and even this not without very great difficulty. The news spreading that the ceremony was transferred, and that they could come back the next day and satisfy their devotion near the bier, the crowd retired little by little, and at 10 o'clock at night we buried the body. It would have been impossible to bury it otherwise. The face and hands of Brother Alphonsus had remained as flexible as when alive.

So pure a life and a death so holy, joined to the revelation he received that he should go and enjoy God without passing through purgatory, give us a full assurance that he is among the Blessed, and even in a high degree of glory. Nevertheless, I ask your Reverence to have in your college the ordinary suffrages. I entreat you at the same time to intercede with God for us who as yet survive Brother Alphonsus, that we may become like unto the model of all virtue and perfection which the divine Majesty has given us in his person. May the holy Brother from Heaven protect your Reverence.

From *Majorca*, October 31, 1617.

P. S.—At the request of a great number of distinguished persons we had a solemn service Friday morning, November 3d, the day already appointed for the panegyric. The church was filled very early. The crowd was extraordinary. Had our church, which is very large, been four times larger, it would not have held all the multitude. At this solemn service were present again, and for the third time, the Viceroy, the councilmen, the royal court, the canons, the nobility, and all the most distinguished persons of the Island. Sickness prevented His Lordship, the Bishop, from being present. Before the tomb burned many magnificent tapers, sent from every side as marks of the venveneration paid to the Brother.

The sermon that took place at the end of the office enraptured and well nigh stupefied the hearers. Heroic virtues, supernatural favors, prophetic lights, an unheard of power with God and the Blessed Virgin Mary, everything in the life of Brother Alphonsus excited to the highest degree the admiration of the throng. Every one asked, with the most earnest entreaties and marks of sincere devotion, some object the Brother had made use of, in order to preserve it as a precious relic. This eagerness manifested itself not only among the laymen, but also among ecclesiastics, among the Fathers and Brothers of the house, and in all the religious communities.

A great concourse of people already frequents the vault near the altar of the Blessed Virgin where the body is deposited. This concourse is said to be due to some miracles performed during these last few days. Once these facts are well ascertained, I shall make them known to your Reverence.

MICHAEL JULIEN.

INDIAN MISSIONS.

Letter from Father Ponziglione.

OSAGE MISSION, KANSAS,
June 30th, 1880.

REVEREND FATHER,
P. C.

The winter just past was one of the most pleasant that we have had for a long time. There was very little sickness prevailing, but we were in the number of those who were visited; and one of our best men, Brother John Sheehan, was taken away from us, almost at the opening of the cold season. He was one of the pillars of this Mission, having come hither with Father John Schoenmaker as early as 1847; and he faithfully persevered to the end of his long career, ever the same, a good and simple religious.

He was very devout and pious. It was his custom, when in good health, to visit the church at two o'clock in the morning and remain there until six, passing four hours daily in fervent prayer. He had great love for our Lord in the Blessed Sacrament, and for His Virgin Mother, whose Immaculate Conception he was always ready to defend. He used to work very hard, and in his younger days he was possessed of herculean strength. Even the Osages feared him, and thought that he was more than a match for them in physical powers. Tried by a long and painful sickness, fortified by the Sacraments of the Church, he breathed forth his soul as calmly as one who falls into a placid sleep. He died on the 13th of December, aged seventy-two, having spent thirty-three years in the Society. R. I. P.

As soon as the Easter season began, I started to visit the Osages, in order to give the Half Breeds, who are all Catholics, an opportunity of complying with their Christian duties, and I am happy to say that quite a number of them responded to my call, and came to receive the Sacraments.

From the settlements on the Cana, which for a considerable distance forms the northern boundary of the Osage Reservation, I came to the banks of the Arkansas, which in its great bend bounds the Reservation on the west and south. A tract of ten square miles has been taken away from the Osages by the United States Government and assigned to the Kansas, or, as they are ordinarily called, the Kaw Indians. These Indians resemble the Osages, of whom they seem to be an offshoot, having the same customs and speaking the same language, but with a different accent. The full-blooded Kaws are not Christians; the Half Breeds of the tribe are all Catholics, but very ignorant in matters of religion. They have had no resident missionary for a very long time, and their knowledge of the Faith is limited to the fact that they were baptized in it. They have great respect for the priests, and freely declare that they belong to no other church than the Roman Catholic, and are very anxious to have their marriages blessed and their children baptized by the priest.

From the Kaws, passing through the settlement of the Salt Creek, I came to the Osage Agency which has a central position on Bird Creek at a place called Deep Ford, and following my way due east I visited all the Half Breed settlements which are situated a quarter of a mile west of the ninety-sixth meridian. Everywhere I found plenty to do; marriages were to be blessed, children were to be baptized, and the people, without exception, were willing to comply with their religious obligations.

Returning to the Cana at Canville's Settlement, some twenty-five miles north of the Agency, I heard that a young Half Breed, named Alfred Canville, had started a

school. Alfred was brought up at our Mission before the Osages left Kansas, and is well qualified to teach. I went to visit him and found him surrounded by quite a number of little ones, some twenty-four in all. His school had been very successful, and parents informed me that their children had learned more in three months from Alfred's teaching than they had acquired in three years at the Quaker school on Deep Ford. No unprejudiced observer could deny that Alfred was doing a good work; but the Agent was of a different mind. In fact, having heard of it, he was very much displeased, and so far was he from approving the course of those who sent their children to this school, that he even threatened to withdraw the annuity money due to Alfred if he would not stop teaching. Alfred, however, did not mind the Agent, and kept on teaching until he had completed the term for which he had stipulated.

You here might ask, what reason after all could the Agent have for not approving of this school? No reason that we can assign except perhaps this one, that Alfred by request of the parents obliged the children to learn their prayers and catechism. Yes, bigotry is the cause of this opposition, so unworthy of the age and country in which we live. To prove to you that bigotry is really at the bottom of it, I will relate to you what the first chief of the Osages, Joseph Pani-numpa-tzé, told me when I visited him about the end of last month.

"The Agent," said he, "wanted me to send my children to his Quaker school, but I told him I would not do so, because I had tried his school and found out that my children were learning nothing there. Then the Agent offered to send my children to Philadelphia to a big school that the Quakers have opened there for the Indians, but I refused because it was too far off. He then proposed that I should send my children to a big school the Cherokees have near Tahlaquah. Hearing this, I said to him: Why do you want to send my children either to Philadelphia or

to Tahlaquah, when you well know that we all prefer to send our children to Father Schoenmaker's school at the Osage Mission in Kansas? Since you are willing to pay for the education of our children, why are you not willing to send them to the Osage Mission, a place nearer and cheaper than those you offer me, and besides a place which we all like?" The simple reason why the Agent does not want to allow this favor to the Osages is because he knows that here they would be instructed in the Christian doctrine, and taught to become practical Catholics. This is the liberty of conscience granted to the poor Indians by the officers of a free government!

And this is the cause of all the hostility of both Agent and School Superintendent against myself. They do not like to see me visiting the Osages; they hate to see the school children running after me when I go there; and worse yet, they cannot bear the idea of their coming to Confession. Whenever I appoint an hour for Mass there is always some new difficulty in the way to keep them from coming to assist at it and receive Holy Communion.

The School Superintendent is always very kind to any sort of preacher that happens to visit the Agency. He himself will invite them to address the school children; but when I come to call on the children to give them some instruction they are sent on some new errand, or no room can be got for that purpose, or the children must be on duty somewhere else.

Some time ago having gone to the school-house to see the Superintendent about some arrangements in order that the children might attend Mass on the next morning, I spoke to him very respectfully, trying to conciliate him if possible; but it was useless; the old fellow would not even give me an answer. This was very impolite, and his wife who stood by felt very much ashamed at such a want of good manners, and began to apologize. She put on a very smooth face, and said that they were well pleased in seeing

me again, that they wanted to be friendly (of course) with me, and had no objection at all to my preaching to the children, but "Father," she said in a very confidential tone, "please do us one favor; do not tell the children that unless one be baptized he cannot go to Heaven. You see this is quite against our doctrine, and creates a good deal of difficulty in this house; these children are rather impudent, and, coming around, they will tell us that we will never go to Heaven because we were never baptized. Now you see this is too bad, and we do not like to hear such a thing."

Leaving the Osage Reservation I struck farther east, some one hundred and fifty miles, and came to Tahlequah, the capital of the Cherokee nation. On the 21st of April I said Mass in that town where there are but very few Catholics. Before leaving the place I visited the two great seminaries, or boarding-schools of the Cherokees. They are both situated a few miles from town, and are built in palatial style. One school is used for the boys, the other for the girls; and they are two miles apart. Both contain from ninety to one hundred pupils. The course of studies is what they call *graded.* Concerning the morals and religion of these institutions I have not much to say, but if you consider that both are under the control of Freemasonry you will soon be able to draw conclusions.

The largest part of the Osages being now gathered around the Agency, waiting for the payment of their annuity, I returned there to have an opportunity of seeing them all; and, as it was the eve of Corpus Christi, I immediately sent word to the few Catholics now living at that place to come and assist at Mass on the next morning.

During the night there was quite an uproar, and we were awakened by the wailing and high-sounding lamentations of the Osages whose principal Medicine Man had just died. They were mourning over him like those who have no hope in a better life to come. This man was very popular,

and by this great mourning they wanted to show how much they thought of him. He had been sick for a long time, and as yesterday he appeared to be sinking very fast all the chiefs and Medicine Men came around him to try their last juggleries. Among these the Dog Sacrifice is one of the principal.

Every family of the Osages has a large number of dogs which are very wild and look like prairie wolves. Now in a case of this kind, when a sick man is given up, a dog is picked from the crowd of those belonging to his family. This dog is brought into the lodge and treated to a good dish of meat just close to the sick man's pallet, and when he has been well fed they take him out and kill him. By the killing of the poor dog, who is considered as an inferior member of the family, they try to appease the Great Spirit, and hope that being now satisfied with the victim they have offered Him He will spare their friend. But the case of our Medicine Man was too bad, and not even the Dog Sacrifice could do him any good.

You might ask me here, did you try to baptize this dying man? Well, if I could have entertained but the slightest idea that he was any way disposed for it, I would have done it with pleasure; but, unfortunately, the case was quite different, and no supposition in his favor could be entertained. He was conscious to the very last, and his mental faculties were as good as one could wish to have, and he showed himself as wild a savage at the point of death as he had been during life. To give you an idea of what kind of feelings he had at the very moment of his death, I need but record his last words. To all the Osages that came to see him he would say: "My friend, I have done my duty, and killed as many white men as I could catch on the prairies; and as I am sorry to die now it is because there are four more white men whom I intended to kill long since, but I never had a good chance to do it."

On Corpus Christi I said Mass and had the pleasure of

distributing the Bread of Angels to several of the Half Breeds. Mass being over I left for the Cana, where on the next Sunday, the 30th ultimo, I offered the Holy Sacrifice before a large congregation of Half Breeds. At noon I turned my course homeward, and came to camp for the night in Chautauqua county, a few miles north of the State line.

The night was calm and pleasant. I took up my quarters on a large prairie almost encircled by timbered hills. Having pinned my horses to the ground with long ropes that they might have a chance to graze, I took a rather sparing supper and lay down on my buffalo robe. It was the best place for meditating on the beauty of the firmament. I kept looking at the stars till gradually I fell into a sound sleep. Between two and three o'clock in the morning a loud barking of dogs at some distance made me get up with anxiety. I looked around to see what was the matter, but as it was too dark to notice anything distinctly, I again lay down. But, after a while, a thought struck me that something wrong might have happened to my horses, and so I concluded to go and look after them. I went, and when I came to the place where I had left them I found out that they were both gone. Reflecting that I was camping in a neighborhood notorious for horse thieves I could come to only one conclusion, that both my horses had been stolen, and here I was left on foot, at a distance of seventy-five miles from this Mission, not knowing what to do! If I ever prayed to St. Anthony with my whole heart and soul it was certainly on this occasion, though I must confess that I had but little faith in my prayers, because, as I had strong reasons for thinking that the horses had been stolen, I could not see how I could recover them except by a miracle of the first class, for it is very seldom that one can get back a horse stolen near to the Indian country.

As I had promised to offer Mass in some neighbor's house, where the evening before I had left my sack with

all that is needed for the altar, I walked there and called them up. Hearing what had happened to me they hastened to rise from their beds, and before daylight all was ready for Mass. No sooner had I finished when we began to look around, and by carefully examining the ground found the tracks of my horses; we followed them for about one mile when we found a part of one of the ropes with which I had fastened them. This discovery gave me courage, for it convinced me that they had not been stolen, but had only run off on a frolic. We then went to a house in the vicinity, and, upon inquiry, heard that at daylight two horses were seen running wild on the prairie. Here we gave up the idea of going after them ourselves, but I hired a young man who happened to come by on horseback, and requested him not to lose a minute, but to run around and try to find my team. He started on a gallop, and I prayed to his Guardian Angel to direct his course so that he might be successful on his expedition. In less than three hours the young man returned with both my horses, which he had found about eight miles forward on their way towards this Mission.

I need not tell you how happy I felt when I got them back! Indeed my prayers either to St. Anthony or to the Guardian Angel had not been useless! This circumstance delayed me on my way about four hours, but I assure you that once I had those two rascals well hitched up to my ambulance I made them make up for the time lost, and the dust flew from their backs. Before sundown I had traveled a good forty miles, and reached Independence where I passed the night with my old friends. Next morning I said Mass in the church which years ago I erected in honor of S. Stanislaus, and on the 2d instant I returned to this Mission without having suffered any damage in this my long missionary excursion.

PAUL MARY PONZIGLIONE, S. J.

PRISON WORK AT BALTIMORE.

From a conversation with Rev. Thaddeus Anwanden, C. SS. R., we learn many interesting particulars in regard to missionary labors in years past amongst the convicts at the penitentiary in Baltimore. Religious services took place there regularly for the prisoners from 1848 to 1855. The chaplain was allowed free access to every part of the institution to which his duties might call him. Father Anwanden remembers to have given Communion to as many as forty or fifty at a time in the hall then used for the meeting of the convicts. There was, we may say, no regular chapel, no altar properly so-called, until September, 1879.

The Most Reverend Archbishop Eccleston, deceased April 22, 1851, being much gratified to hear how happily things were going on among the poor convicts, had promised to administer the Sacrament of Confirmation in the penitentiary; but, as he was unwell at the time appointed, his place was supplied by the Right Reverend Dr. Charbonnel, Bishop of Toronto, Canada.

It was only after the decease of Archbishop Eccleston that Dr. Wyatt, Rector of St. Paul's Episcopal Church, becoming aware of this, expressed his dissatisfaction at the whole proceeding. He made it known that he considered himself as the *chaplain* of the penitentiary, and that such proceedings were a trespass on his rights. Dr. Wyatt even seemed inclined to maintain his position by appealing to the old Maryland Colonial Laws. Much excitement followed; and many articles appeared in the public papers, all intended to awaken popular prejudice against Catholics and their religion.

Father Anwanden left Baltimore for New Orleans some twenty-five years ago, and we are unable to discover that

there were any regular ministrations of our holy religion from the time of his departure until the present arrangement was made. For about eight years, from 1863 to 1871, Rev. Alfred A. Curtis, then an Episcopal minister at Mount Calvary Church, Baltimore, was in the habit of visiting the penitentiary every week. Conversing freely with the prisoners in the workshops, and helping them in other ways to bear their unhappy lot, he was allowed to take them papers and letters, subject of course to the inspection of the warden. General Horn, the warden, was very kind, even sending at night a carriage on one occasion, if not more frequently, when the nature of the sick case required. During this period a very good spirit prevailed; there was a disposition on the part of officials to aid, so far as possible, the chaplain in the discharge of his duties. The visits of Mr. Curtis to the penitentiary ended towards the close of 1871, and shortly after this time he was received into the Church.

In the long interval between 1855 and 1879, although Catholic prisoners no doubt received the consolations of religion in cases of necessity, still there was no regularly appointed chaplain of our faith, and, so far as we can gather, there was no public exercise of Catholic worship in the prison. To remedy this neglect the Most Reverend Archbishop Gibbons requested that a more regular attendance should be given to the Catholic prisoners; and Father Edward J. Sourin, having been appointed for this duty, said Mass at the penitentiary, after an interruption of several years, on the Feast of the Holy Name of Jesus, January 18, 1879.

Thenceforward Mass was celebrated at 7 A. M. every Sunday regularly until about the middle of June. The order of the day was as follows:

At Mass, a short Instruction;

9 A. M., Sunday-school in the Chapel;

About 11 o'clock a second Instruction before the end of the Sunday-school;

After this, Confessions until half-past two P. M. in the cells.

From the middle of June until September the religious services were suspended; in the third week of September the Holy Sacrifice, with other religious services, was resumed, and has continued without interruption up to the present time, June 6, 1880.

From the opening of the penitentiary there was seldom, if ever, a sermon by a Catholic in the afternoon. Last September a monthly discourse, to be delivered by some Catholic priest, was made part of the Sunday's work. The first discourse according to this arrangement, which should have existed from before, was delivered by the Rev. Dr. Placidus L. Chapelle in the renovated prison chapel. The audience was composed chiefly of the eight or nine hundred convicts; besides these there were present the officers of the institution, and a number of ladies and gentlemen who take an interest in such matters. Such was the impression, both as regards the doctrine and manner of his sermon, that it could not have elicited more general satisfaction had it been delivered before an audience exclusively Catholic. Monthly discourses on Sunday afternoons by different clergymen have followed in regular succession.

On Christmas Day, 1879, Mass was said at the usual hour, but a volunteer choir with Prof. C. F. Percivall as organist, assisted by several Catholic ladies and gentlemen, sang the principal parts of the Mass, much to the joy of the poor prisoners who roared out their "Adeste, Fideles," and other hymns in a style seldom heard inside the penitentiary walls. Owing to the many offerings and Christmas presents from relatives, friends, and kind-hearted patrons of all such good works, both Catholic and non-Catholic, but, above all, in consequence of the Christian spirit of the warden, Thomas S. Wilkinson, this great festival passed off in a manner that no outsider would have imagined possible within the walls of a prison.

We may here mention in proof of the becoming disposition on the part of the warden to do justice to all without fear or favor, that on one occasion when the Catholic chaplain was absent, and all the convicts were assembled in the chapel, he gave them to understand that, although he was not himself a Catholic, the prisoners were at liberty to act as they thought best on the subject of religion, and to join the Catholic Church if they felt so inclined. From the early part of 1879 a considerable number, both white and colored, have been in the habit of attending Mass, the Catholic services in Sunday-school, etc. Many of them have become sincere members of the Church and have returned to their families changed men; others are still preparing to receive the Sacraments.

During the recess (June 15–Sept. 17) the large upper room, which might properly have been called a garret, hitherto used for religious services, cold in winter and hot in summer, was converted into a commodious chapel by the present warden. "The ceiling and walls were plastered and whitecoated; the wood-work all newly painted, giving to the place an air of neatness and cheerfulness well in accord with its use." * It will hold from eight hundred to a thousand worshippers. The altar, built by Mr. Charles Dunn, stands in the north-west end of the chapel, the organ filling the opposite extremity. The convicts, of their own good will, contributed seventy dollars towards the purchase of vestments, of which we have at present three sets, white, red and purple, fit for any sanctuary.

At the time when services began again there were about nine hundred and fifteen convicts in the penitentiary. Of this number, one third at most, might have been Catholics; the exact number could not be determined, as many concealed to a later period in the year to what creed they belonged. There are now (July 24) six hundred and forty convicts, all told.

* Annual Report.

There have been twenty-five baptisms of adults, and two of children since January, 1879.

The greater part of those who can read are supplied with catechisms and prayer-books; the rest have beads, scapulars, sacred medals, Agnus Dei, etc.

The aggregate number of Confessions during the year was about three hundred; of Communions, about one hundred and fifty. Confessions were heard as circumstances permitted; at first in the workshops, when the daily tasks had been completed; but this permission did not continue long, some of the contractors complaining that it interfered with the general work and business of the establishment. Secondly, in the chapel during the non-Catholic services; a large number every Sunday coming at this time, not heeding the presence of their fellow-convicts, nor the shouting of the Methodist hymns. In this way many of the longest and, we may believe, most sincere Confessions of years lost in all kinds of sin and misery were completed, in more than one instance the penitent returning four and five times before he was satisfied to approach the Holy Communion on the following Sunday. Other places for hearing Confessions were the cells, the hospital, or any room free at the moment for such a duty. As a general thing they have been going to Confession, as well as they could, in a corner of the chapel during Sunday-school, or in their cells, receiving Communion on the following Sunday. The average number is from seven to ten; the largest number was on last Christmas—about twenty.

During the whole time (January 18, 1879–June 6, 1880) not one Sunday has passed without bearing with it evidence of the earnest desire of several among the convicts to return to God by an humble Confession and renewal of all the good resolutions of their happier years. In this divine work they have been very much aided by a number of zealous Catholic gentlemen, who, besides giving their services as teachers on Sundays, have supplied them with

abundance of good reading matter, catechisms, Catholic periodicals, religious papers—all are made to contribute their share towards the one grand object in whose final success so fair a portion of our Catholic laity are more than ever interested.

Sunday, June 6, closed our religious exercises in the penitentiary for the present season. It was represented that as the Catholic services began at 7 A. M., and seldom lasted more than an hour and twenty minutes, which would rarely, if ever, interfere with the regular routine of the house, it would be a great favor to allow the Mass to be continued as usual. The reply came that no exception could be made. It was besides some slight relief to the officials not to be obliged to attend any extra services during the warm season. Visits to the penitentiary have continued, and Confessions have been heard every Sunday up to the present, July 25; also during the week when required.

MISSIONARY LABORS OF FATHER MAGUIRE AND COMPANIONS.

FROM APRIL 11th TO JUNE 10th 1880.

CHURCH OF ST. PETER AND ST. PAUL, SOUTH BOSTON.—The work here was extremely hard, and the five Fathers engaged in it were glad when the labor was ended. They were obliged to ask help also from the neighboring priests, who kindly gave it, and thus increased the harvest very much. From five o'clock in the morning until late at night, confessions were heard, unless some duty of preaching or instructing called the Fathers away for a short respite, if that exchange of duty can in truth be so called. The mission proper lasted for two weeks, bnt the "Forty Hours" devotion began on the day after the exercises were closed,

and as a large number of persons had to be prepared for Confirmation, the toil and drudgery were eked out through three more days. It was necessary to have a double mission in order to give all a chance to hear the sermons. Add to this, a special service in the afternoon for children, and it is easily seen that there were opportunities enough to give each Father a sermon during the day. Besides all these exercises, there were special classes of instruction every evening for Baptism, Holy Communion and Confirmation.

Quite a number of persons in this parish speak English with difficulty, or not at all. The Fathers not unfrequently were told: "Father, I have little English," and then without more ado the person would begin the confession, or whatever else was to be done, in Irish. After mutual misunderstandings for a while, and a little loud talk on both sides, when the penitent was deaf, the priest that spoke Gaelic was sent for, and then a calm ensued.

There were ten thousand five hundred Communions. Two hundred adults were prepared for first Communion; four hundred and thirty-six persons, all adults, were confirmed. Twelve adults were baptized, together with seven children of various ages.

The work lasted from the 11th to the 28th of April. Fr. Maguire was assisted by Frs. Mc Atee, Strong, Haugh and Morgan.

St. Paul's, Philadelphia. (May 2–17.)—This parish is in the old Moyamensing District, a part well known for hard fighters and drinkers. Nor are the other requisites of evil to be looked for elsewhere. In old times, Moyamensing had its notoriety; and though of late years there has been a change for the better, a great deal of good yet remains to be done. St. Paul's was established as a parish forty years ago, and during that time there have been but two missions. The first mission was given last year by Frs. Langcake, Gleeson, Smith and Freeman, and effected a great change.

But a half dozen missions may bring this parish up to the right level.

The mission given this year by Fr. Maguire's band was very successful; and though the work was laborious, the Fathers could not but feel grateful to the workers of the previous year, who had done so much good, and lightened the labor for their successors.

The labor was continuous for fifteen days with the following results: Communions, eleven thousand; First Communion of adults, one hundred and twenty; Confirmed, two hundred and seventy-one adults; Baptism of adults, thirty-two; of children, twenty. Six Protestants were left under instruction.

Manchester, N. H. (May 21–June 2.)—The mission at St. Paul's, Philadelphia, came very close upon the one in Boston; in fact, counting the days of travelling from one city to the other, there was little time for rest, so much longed for after seventeen days of hard work. The mission in St. Paul's ended on Monday evening June 2d; on the next day the Fathers had to set out for Manchester, where the work was to begin on Friday evening, June 6th. The labor in Manchester was extremely hard. The weather was unfavorable, for the thermometer most of the time showed a temperature of over ninety degrees in the shade, and for a day the mercury rose to one hundred and two degrees. The Fathers had no assistance from the resident clergy, and in ten days were obliged to do what would have given them ample employment for two weeks. To add to the difficulties, a mission had not been preached to the congregation for fourteen years. Those acquainted with our factory towns can easily understand how much evil may accumulate in such a space of time. There is, as a matter of course, a large floating population that bring with them all the vices, and very few of the virtues, met with in other places. The zeal of the clergy, with the aid of schools and

sodalities, is not able to cope with the evil thus brought in. The roving class that have been in almost every manufacturing centre in Scotland, England, and the United States, do not come under the care of the pastor, and it is only during a mission that they are discovered, if even then.

The Fathers had every reason to be gratified with the success of their labors. The attendance was remarkable, far beyond the capacity of the church. Many had to go away at the evening service for want of room. The confessionals were thronged from five o'clock in the morning until ten at night, and this for the ten days. Of course, there were the usual results from hardened sinners and matrimonial cases.

There were five thousand communicants. About twenty adults were prepared for first Communion. Several children previously neglected were baptized, and one adult.

Manchester is a thriving town, the most important in the State, and is situated on the banks of the Merrimac River. Its chief industry is the manufacturing of cotton and woollen goods. The population is thirty-two thousand. The Catholics number about fifteen thousand, and have three churches. Their influence politically, owing to the old prejudices so long kept up in the State, is very slight. However, intolerance is fast disappearing; two years ago the last remnant of former bitterness and bigotry was swept away, when the constitution of the State was so modified as to allow Catholics to hold office. Practically the law had been a dead letter for thirty years.

New Hampshire, like every other State in the New England group, has the legislating mania. Laws must be made to regulate everything, though not descending to particulars so domestic as in earlier times. Now-a-days the Solons spend themselves upon laws relative to temperance, lotteries, divorce and Sabbath keeping; in a word, upon anything that enables them to see to the affairs of other people. They blunder egregiously in everything, and especially

when the prohibition of intoxicating drink is the theme. Not long ago a law was passed forbidding the collection of debts contracted for liquor. To say nothing of numberless dishonest transactions arising from the law, it is possible for men to go from bar-room to bar-room and get all the drink they want for nothing. And it is done. Temperance suffers necessarily.

Fathers Haugh and Bellwalder helped the missionaries for two days.

CENTRAL FALLS, R. I. (May 31–June 10.)—Father McAtee was deputed to open the mission in this place. After the labors in Manchester were ended he was joined by Fathers Maguire and Morgan. Father Strong gave, meanwhile, a successful retreat to a sodality in Lawrence, Mass.

The same Fathers gave a mission in Central Falls three years ago, and they were much pleased to see what good results had come from their work at that time. The Confraternity of the Sacred Heart established then has been very successful, and together with the Society of the Children of Mary has effected a great change for the better.

At the end of the mission a society was formed for the young men of the congregation.

Results: Communions, three thousand two hundred; Baptism, one; First Communions of adults, seven.

The Spring campaign, a hard one, lasted from the 11th of April to June 10th. There were thirty thousand Communions; First Communions of adults, two hundred and thirty-five; Baptisms of adults, forty-six; children of mixed marriages, thirty; adults confirmed, six hundred and seven; left under instruction for baptism, six. Adding these figures to those already given, we have for results of the whole year (Sept. 6–June 10): Communions, 84,230; First Communions (adults), 636; Baptisms, 249; Confirmation (adults), 1451; left under instruction (for Baptism) in various places, 24.

J. A. M.

MISSIONS OF FATHER COGHLAN AND COMPANIONS.

BROOKLYN, N. Y., April 22d, 1880.—In the Church of St. Charles Borromeo, Sydney Place, Brooklyn, N. Y., we terminated our Mission on April 19th. During the Mission 8,000 persons approached the Sacraments; 19 converts were received into the Church; 2,500 persons became members of the Sacred Heart Society and Apostleship of Prayer. At the close of the Mission, Rt. Rev. Bishop Loughlin confirmed 300 candidates, 94 of whom were adults from this and neighboring parishes. Frs. Verdin, Bouige, and Kuppens assisted during the Mission.

CHURCH OF THE TRANSFIGURATION, BROOKLYN, N. Y., May 13th, 1880.—Our report of the Mission just given in this Church is quite brief. It may be summed up in a few words. We heard 4,500 Confessions during the mission. On the day after its close, Rt. Rev. Bishop Loughlin administered the Sacrament of Confirmation to 188 persons. We intend to open our next Mission in St. Mary's Church, Troy, N. Y., on Sunday, May 16th.

J. J. COGHLAN, S. J.

D. O. M.

OUR COLLEGES IN THE UNITED STATES FOR 1879–80

Place	Name	Province	Students	Grad. A. B.
Baltimore, Md.....	Loyola College *.....	N. Y...	99....	.....
Boston, Mass.....	Boston College *.....	N. Y...	249....	16
Buffalo, N. Y.....	Canisius College	Germany	176....	.....
Chicago, Ill.....	St. Ignatius College *.....	Mo.....	192....	.....
Cincinnati, O.....	St. Xavier College *.....	Mo. ...	224....	10
Detroit, Mich.....	Detroit College *.....	Mo.....	98....	.....
Fordham, N. Y.....	St John's College	N. Y...	188....	10
Georgetown, D. C..	Georgetown College	N. Y...	159....	10
Jersey City, N. J...	St. Peter's College *.....	N. Y...	129....	.....
Las Vegas, N. M...	Las Vegas College	Naples..	194....	.....
New York, N. Y...	St. Francis Xav. College *	N. Y...	436....	34
New Orleans, La...	Imm. Conception Coll. *..	Lyons..	251....	.....
Santa Clara, Cal....	Santa Clara College	Turin..	204....	2
San Francisco, Cal.	St. Ignatius' College *....	Turin..	654....	.....
St Louis, Mo.....	St. Louis University	Mo.....	389....	8
St Mary's, Kan.....	St. Mary's College	Mo.....	156....	.....
Spring Hill, Ala....	St. Joseph's College	Lyons .	113....	2
Washington, D. C..	Gonzaga College *.....	N. Y...	93....	.....
Worcester, Mass....	College of the Holy Cross .	N. Y...	136....	26

* Day College

Page

Georgetown College..... 3

Indian Missions..... 15, 118, 213

St. John Francis Regis..... 31

The Conewago Mission..... 35

Sketch of the Nez Percés Indians..... 43, 109, 191

Church at Elysville, Md..... 59

Missionary Labors..... 53, 141, 226

Applications for the Maryland Mission—1640..... 73

The Catholic Church in Montana..... 95

Letters from Brazil..... 107, 187

Letter from New Mexico..... 134

Historical Papers:—

I. Archbishop Carroll's Narrative..... 157

II. Bishop Fenwick's Sketch..... 167

Letter from San Francisco..... 181

Blessed Alphonsus Rodriguez..... 200

Prison Work at Baltimore..... 221

Obituary:—

Father A. M. Marigliano..... 59

Mr. Aloysius Benassai..... 62

Mr. George Aloysius Moffitt..... 63

Appendix:—

Varia..... 68

Fructus Spirituales Patrum Prov. Marylandiæ..... 72

" " " " Missourianæ.....

Our Colleges in the United States for 1879-80..... 232